

A Sketch of Governor Dole of Hawaii

Joseph Parker on Preaching

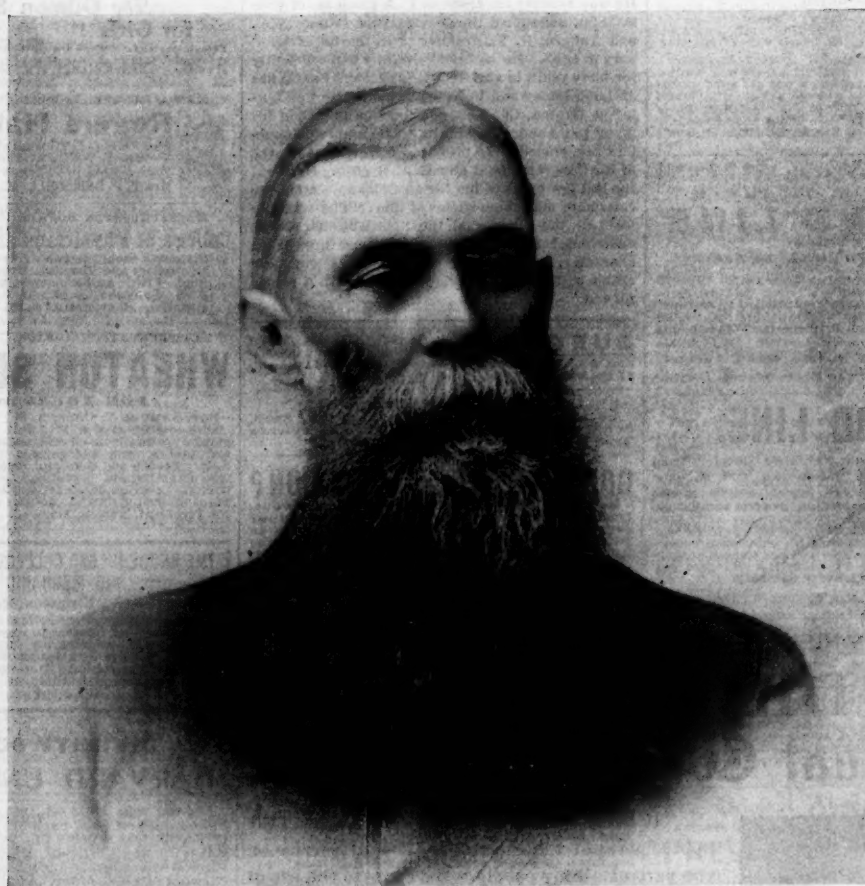


THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

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Number 15



Sanford B. Dole

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Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 4

The leader, Mrs. C. H. Daniels, introduced Rev. William E. Fay, who represented the West Central Africa Mission, with its variety of work, and gave a vivid description of one form of heathenism as he echoed the wail "lost" coming from a heathen home when a soul passes, and which is followed by funeral rites, including firing of guns, beating of drums and dances, intended to console the mourning friends.

Miss Child read a letter just received from Miss Stone, expressing her thanks to the Woman's Board for their message of "love and welcome home" upon her release from captivity. The letter was written at Salonica March 14. Writing of existing conditions in Bulgaria and Macedonia, she begs, "Every praying woman to enter into the presence of the Lord and take from his open hand the spiritual blessings for which this land of Macedonia is groaning."

An interesting letter was also read from Mrs. Haskell of Samokov, giving an account of Miss Stone's welcome by missionaries and others as she came out of her long bondage.

Biographical

REV. J. A. WOODHULL

Rev. J. A. Woodhull died in Chicago, Feb. 1, 1902. He was seventy-six years old. A graduate of Yale in 1850, he studied theology at Yale, Bangor, Me., and Auburn, N. Y., graduating in the latter seminary in 1853. He labored faithfully and efficiently for forty years in various Congregational churches on Long Island and in New England. He was buried at Groton, Ct., Feb. 4, where he preached for many years and where his first wife and two daughters are buried. He prepared a historical sketch of the Congregational church at Groton. He spent the last few years of his life in Chicago. A college classmate and chum writes of him: "The straightforward, the substantial, the conscientious, the industrious, the faithful were marked features of his character, and it is a joy to think of his long, honorable and useful life being crowned with a peaceful end."

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A subscriber of ours a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of *The Congregationalist* who desires to study Mechanical, Electrical, Steam or Textile Engineering and has not the opportunity to attend school. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships in a well-known educational institution for home study, the only expense being the actual cost of instruction papers and postage. Write to W. L. B., Box 3737, Boston, Mass., for particulars if you are ambitious and in earnest.



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HIGH PRESSURE DAYS.—Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the pressure is to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

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FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

The seventieth annual meeting of the Congregational Sunday-School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Monday, April 21, 1902, at 3 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers, and for the transaction of other business.

All life members are entitled to vote; also, "the State Association, Conference, or Convention of Congregational churches in any state may annually nominate five persons for election as annual members of the Society." GEO. M. BOYNTON, Secretary.

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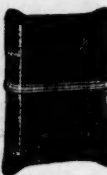
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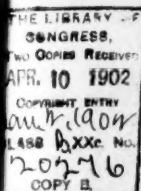
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Event and Comment

Our Cover Portrait

We have never wavered in our confidence in the integrity of Sanford B. Dole, as president of the Hawaiian Islands nor as governor of that territory since its annexation to the United States. Now that he is visiting this country at the request of President Roosevelt, we are glad to place his portrait on our cover page, and thus present him to our readers. Dr. A. S. Twombly, who writes concerning him and his administration elsewhere in this issue, a few years ago spent some months at Honolulu as acting pastor of the Central Congregational Church, and since his return home has kept constantly in touch with the people of Hawaii who have most at heart its best interests. Governor Dole did not seek the office he has administered so faithfully under great difficulties. He and those associated with him have done their duty in the face of great embarrassments, some of them caused by the acts of our Government, and others by Americans seeking personal gain or endeavoring to carry out in the islands schemes of personal ambition. Governor Dole deserves the support of all our Christian and patriotic citizens who would have the government of Hawaii so maintained as to honor the country which has assumed to control it.

Good Work for Greater Boston

That little group of half a dozen men, who for more than six years have constituted the working force of the Boston Congregational Church Union, deserve the gratitude and appreciation of the sisterhood of churches in the metropolitan district. The directorate consists of twenty-seven men, but an executive committee of six or eight shapes the practical policies and gives much time to the consideration of problems affecting individual churches. At the annual meeting of the union last week we were impressed anew with the self-sacrificing devotion of these business men who, without any compensation, are seeking to awaken and develop denominational *esprit de corps* hereabouts. The sum which they succeed in raising every year—from \$2,000 to \$3,000—does not begin to measure the worth of their work. They are conducting an educational propaganda, the results of which are beginning to appear in the growing disposition of some churches of Greater Boston to help their brethren struggling with the down-town problem, or establishing new outposts in the suburbs. One of the best proofs that it has secured general confidence is the vote of the owners of Berkeley Temple, last week,

A May Meeting of Uncommon Importance

to petition the legislature to allow them to transfer their property to the union. This transfer has long been desired by many of the most earnest workers of the Temple, and the assurance that it would soon be accomplished was one of the conditions made by Mr. Knight in undertaking the pastorate. It is a splendid piece of property for church work, and the union may be trusted to conserve it in the interests of the denomination.

State meetings are not always popular gatherings, but the assemblage of the Congregational forces of Massachusetts at Plymouth, May 20-22, promises to be an ecclesiastical event of more than ordinary interest. It is the centennial meeting of the Massachusetts General Association, and is held appropriately at Plymouth, rich in traditions and inspirations that churches of our order should conserve and profit by. The brethren on the ground have been preparing for the gathering, and a program will be presented which in dignity, scope and practical helpfulness is fully adequate to the occasion. Dr. George A. Gordon will preach the sermon, Dr. Bradford will give greetings from the National Council and a representative of the Congregational Church Union of England and Wales is expected. The president-elect of Williams College, Rev. Henry Hopkins, D. D., will give the last address. The central topic of the session is The Call for a Constructive Church, to be considered on the side both of doctrine and practice. Attention will be called, doubtless, during the meeting, to the effort which the Church of the Pilgrimage is making to secure a new edifice by 1906, the 300th anniversary of the formation at Scrooby of the church represented in the Mayflower passengers. It is appropriate—as we have said before—that such a structure should be reared, not only for the present uses of the Church of the Pilgrimage, but as a standing monument of the Pilgrim influence in America. Circulars are now being sent to all the Congregational churches of the country describing the plans and carrying the indorsement of leading men in the denomination like Governor Crane, Drs. Gordon, Thomas, Little, Capen, Munger and Bradford.

Generous Giving in New York

There can be nothing but unqualified admiration for the way in which the Methodist Episcopal laity of New York city have given of their wealth during the

past year for the extinction of church debts, and the putting of the churches on a sound financial basis. Rev. E. S. Tipple, the executive secretary of the Twentieth Century Fund movement, to whom much of this fine result is due, in the March number of *The Christian City*, states that it may safely be estimated that during the year there will have been subscribed for the extinguishment of debts and for new buildings fully \$350,000, which together with gifts for the deaconess home and training school, St. Christopher Home for Children, the Superannuated Preachers' Fund will bring the total contributions of the year, for purposes other than ordinary, not far from \$700,000. No wonder Mr. Tipple can add: "There have been other results of even larger value to the denomination. Confidence has been re-established, a new consciousness of power has been awakened. . . . The supposed weakling has become a giant in twelve months." He tells of a revival of the connexional spirit, the growth of hope in weak and struggling churches because of the aid they have had from the stronger churches.

Rivalry in Debt Raising

Already the Baptists, Presbyterians and Episcopalians of the city have been stirred to emulation. "If the Methodists can pour out money so lavishly, what cannot we, the wealthier folk, do?" they say. The Presbyterians are just entering upon their campaign, with nearly \$400,000 to wipe out. Some of the money is already in sight, and a number of the churches announce their ability to get out of debt without general assistance, so that there is but \$150,000 to be raised by concerted action. The plan is to raise at least \$100,000, to be placed in the hands of the church extension committee of the New York Presbytery, to be loaned by it to such churches as cannot remove debts without assistance. It is stated that part of the Presbyterian General Assembly exercises in this city during the last half of May will be a jubilee service over payment of the final indebtedness on the Presbyterian Building. Last fall a movement was started by Episcopalians to raise \$2,000,000 for church extension, for endowments, debts, the pro-cathedral parish house, city missions and increase of endowment of the Episcopal fund. Progress has been made and before summer comes on the committees may be announced. There are no signs of similar *esprit de corps* and self-sacrifice in Boston in any denomination, so far as we can see.

The Dearth of Students for the Ministry

calling attention to statistics which we recently published showing the decline of candidates for the ministry in the Congregational and Presbyterian folds, is not disposed to accept as a correct explanation of the cause of this decline anything that would base it on change of standards of remuneration and a less secure tenure. He points out that the legal and medical professions are overcrowded just as is the ministerial calling. His diagnosis is as follows:

The problem of why young men are not pressing into the ministry is, in our opinion, to be attributed to a general change in the moral and intellectual atmosphere of the country; a decline in religious fervor and in public respect for the ministry as a vocation; diminution of the reciprocal influences of the people and the pastors; distraction of men's minds from the everlasting verities; the lack of concentrated power in those meetings of the church which develop fervor, intensify conviction and elevate to the very point of sublimity the privilege of devoting one's life specifically to calling men to repentance, and guiding and comforting and warning Christians.

Closely allied with this, in Dr. Buckley's opinion, is "the transcendent importance attached to money in this country. . . . The atmosphere surrounding young men from their childhood, and in the very center of the Christian Church, in which 'Is he well fixed?' is the main question, related to all these other elements of weakness, accounts in a large measure for the situation." The only fact which saves the Methodist Episcopal Church from some of the bane which Dr. Buckley sees in other denominations is, he thinks, because most of its candidates for the ministry come from circles "where the idea and means of worldly prosperity are less in fact and much less obvious than in the constituency of some other denominations." Dr. Buckley is a very shrewd observer, versed in judgment upon men and movements, and his words must be pondered carefully.

Vacant Churches

We have a distressing way of talking about "vacant" pulpits and "vacant" churches. It is an unfortunate part of our over-emphasis of the place of a minister in our various systems of church polity. It is of a piece with the talk about "Dr. Blank's Church." A church is not vacant until the Holy Spirit has left it. As long as through humble hearts there is evidence of the divine indwelling a church is great and rich. A log-cabin with a simple-hearted layman's prayer and exposition of the Word of God may rise to the dignity and glory of a temple, while a gorgeous architectural pile with a superb organ and an intellectually gifted preacher may be "vacant" indeed.

A Fine Appointment at Montreal

Our Canadian Congregational brethren have aimed high in extending their call to Rev. A. E. Garvie of Montrose, Scotland, to become professor of systematic theology and apologetics in the Congregational College at Montreal. His brilliant record at Glasgow, Oxford and Edinburgh Universities, his exposi-

Rev. J. M. Buckley, in the *Christian Advocate* (New York),

tions of the Ritschlian theology, his contributions to Hasting's Bible Dictionary, his book reviews in the *Expository Times*, the *Examiner* and the *British Weekly*, have made him well known to scholars and thoughtful, well-informed clergymen on this side of the water. If he will come to Montreal we shall feel that Congregationalism in the United States is to be a gainer by his nearer presence and the opportunities our educational institutions would have of bringing him before their students occasionally. The Presbyterian colleges of Canada have found not a few of the most brilliant of the younger Scotch clergy, pupils of Davidson, Bruce, Dods and George Adam Smith, willing to come over and strengthen the denomination in the rapidly growing North and Northwest; and we hope Mr. Garvie will have the same "imperial" spirit.

Congregationalists Across the Border

Our brethren in Canada ought certainly not to be more separate from us than those of our denomination west of the Mississippi River are separated from Congregationalists in New England. The fact that they are British subjects ought not to isolate them from sympathies of which they are in peculiar need. Neither is it necessary that closer affiliations with us should weaken their relations with the more distant Congregational Union of England and Wales. At the Quebec Association meeting in Montreal last week Rev. Thomas Hall, now pastor at Island Pond, Vt., and formerly home missionary secretary of the Canada churches, read a paper advocating closer affiliation with American Congregational organizations. We are confident that any advances on their part would be met by these organizations in a cordial and brotherly spirit, and that more intimate relations would result in an increase of strength and enthusiasm. Congregationalism in the province of Ontario is much stronger than in the province of Quebec, where nearly three quarters of the inhabitants are Roman Catholics. Toronto has nine Congregational churches and is the stronghold of Congregationalism in Canada. But a number of churches not far across the line are feeble and discouraged, and we see no reason why a wise step in federation might not be taken in bringing all American Congregational churches into practical fellowship and co-operation.

Mr. Meyer to Stay with Christ Church

An unexpected development has taken place at Christ Church, London. After Rev. R. J. Campbell of Brighton had declined the invitation to become Rev. F. B. Meyer's successor, the congregation had practically made up its mind to invite Rev. J. G. Mantle to that position, but, as the result of pressure brought to bear upon him by his church officers and others, Mr. Meyer has consented to retain the pastorate. Dr. A. T. Pierson has been asked to take temporary charge during the autumn and winter of 1902-3, and afterwards Mr. Meyer will resume his regular ministry. His decision has given great satisfaction in London. He has peculiar gifts for itinerant service, but the metropolis of the world can hardly spare him yet.

Federation of Free Churches in England

The annual meeting of representatives of the Nonconformist churches of all denominations in England has become one of the most important ecclesiastical events of the year. The movement, though yet in its first decade, constantly gathers momentum. The recent council at Bradford was a remarkable success both in its devotional spirit and practical deliberations. It is notable that the discussions of spiritual and doctrinal themes showed an essential unity of belief. There is no greater difference in opinion on doctrinal matters today between the denominations of the Free Churches in England than there is within any one of them. Though there is no written creed to which they assent, there is an unformulated basis of belief on which all worshipers of Christ stand, and on which they co-operate in one spirit. Evangelical denominations are no longer separated from one another by well-defined doctrinal lines. But the English Churchman, whether Free or Established, relates his religious work more closely with political affairs than does the American. The Nonconformists are not of one political party, and if they are still predominately Liberal, the Liberal party is composed of divided companies. Discussions of political measures, particularly of the Education Bill, which is favored by the "clericals," brought out some sharp utterances. Yet all seemed to agree with Dr. Clifford that "the process of turning little Nonconformists into Anglicans at the public expense should cease." One result of these assemblies is that the provincial press gives much more space to reporting them than it has the meetings of the denominational bodies.

Interdenominational Councils in the United States

It would be much more difficult to bring about a successful meeting of representatives of Protestant churches in this country than it has been of Free Churches in England. Our territory is so much more extensive, and the immediate influences, both ecclesiastical and political, tending to unite different denominations so much less important here that the interest necessary to secure a large attendance and earnest discussion would be much less easily aroused. Yet even in England it is said that the average church member is generally indifferent to the federation movement, and its chief weakness is due to his apathy and ignorance. The ministers and lay leaders are heartily in sympathy with it, but many of the congregations know hardly anything about it. It is by such meetings as that held in Bradford and reports of them in the press that interest in them is extended and their influence increased. We believe the time is ripe for a united assembly of the Protestant churches in this country to consider matters of common concern. While such a meeting, if national, would not be largely attended probably, we think profitable meetings could be held in several states, and that these might in time lead to a national gathering. The Sunday schools are to hold a convention in Denver next June which will do work of large significance for Bible study in the

United States and Canada. If auxiliary organizations in the churches, such as the Sunday School Association and Christian Endeavor Society, can give new impulse and guidance to Christian work by national and international assemblies, is it not time for the churches themselves, which control all the organizations, to meet in an interdenominational assembly to take measures to promote their common welfare?

New York City's Dry Sunday

Last Sunday saw New York city's saloons and stores for the sale of confectionery and small wares closed more generally than they have been at any time since Mr. Roosevelt was police commissioner. This was due primarily to the determination of police officials, high and low, to enforce the law, and to the decision of the Liquor Dealers' Association to obey the law and promote its enforcement so generally as to create a reaction in favor of its lax interpretation. During last week the developments in the administration of the police department were exceedingly novel and significant. A revolt of the patrolmen in one of the precincts and their strict enforcement of the Sunday closing law on March 30 apparently forced Police Commissioner Partridge and Mayor Low to co-operate with District Attorney Jerome in an effort last Sunday to enforce the law in all the boroughs. Usually such reforms start at the top; this seems to be a case where the self-respecting patrolmen were more courageous and law-respecting than their official chiefs, and by their refusal to be party longer to "the system" by which the captains have grown rich through collusion with the law-breakers they forced the reform administration to reform at a more rapid pace than it had planned to. Now that the issue has been raised, Mayor Low and Commissioner Partridge of course are supporting the patrolmen, and are co-operating with the district attorney. Mr. Jerome's latest revelations relative to the complicity of the police department's detectives with the gamblers whom they are sent to catch is another stroke which is bringing matters to a head in New York. Of course the reply of Mayor Low and Commissioner Partridge to criticism of their Fabian policy is that the slower and surer the work of attack on evils the better, and that radical methods in dealing with so complex a situation will be disastrous in the end.

The Right to Strike The decision of the New York Court of Appeals, last week, in a case involving the legality of a strike of union labor, is attracting some attention, inasmuch as Chief Justice Parker and three of his associates, three judges dissenting, held that not only is a strike justified—which, viewed from the legal standpoint, is seldom disputed today—but that it is justified when union labor deems that by the carelessness of the non-union laborers injury may come. "So long as workmen must assume all the risk of injury," says the court, "that may come to them through the carelessness of co-employees, they have the moral and legal right to say that they will not work with certain

men, and the employer must take their dictation or go without their services." The point that this decision does not touch, and in which the public is most deeply interested now, is the issue—not of the right of union labor to strike, but the right of the non-union laborer to protection of his person if he for any reason does not care to join a labor union, or secure employment in the union laborer's place while a strike is on. The problem that interests the thoughtful middle class of this country today is how to curb the capitalistic monopolist and the trades-union monopolist, the men who debar capital from investment save under monopoly control, and the men who debar labor from investment save under monopoly control.

Drastic Legislation Against Anarchy

The assassination of President McKinley by Czolgosz, the avowed anarchist, is producing its natural results. Governor Odell of New York State has just signed a law passed by the legislature at its recent relatively brief sitting which imposes a ten years' imprisonment and a \$5,000 fine on persons who advocate anarchistic doctrines by speech or writing. The law also makes it a misdemeanor punishable by a fine of not more than \$2,000 or imprisonment of not more than two years, for publishers or editors to permit the publication of books or newspapers advocating anarchy, and for owners or tenants of property to harbor anarchists. Governor Murphy of New Jersey has signed a bill which provides a death penalty for any anarchist resident in New Jersey who assaults or who incites another to assault the President or Vice-President of the United States or any high state official, and which provides for the imprisonment and fining of all who attempt publicly or privately to subvert or destroy government. Paterson, N. J., so long a nest of Italian anarchists, will be a wholesomer town hereafter.

Relief from Unjust Taxation

When Congress set about raising revenue to finance the Spanish war, the existing provisions in the law affecting legacies and bequests and the proportion of the same which the Federal authorities would appropriate should have led senators and representatives to consider, at the time, whether the Government was not engaged in very small business, namely, taxing the religious and philanthropic agencies of the land. We are glad to learn that there is some prospect of the unjust legislation being atoned for, even at this late day. Congressman McCall of Massachusetts, a member of the Ways and Means Committee, has introduced a bill—which it is confidently believed will pass—providing for the refunding to hospitals, orphan asylums, colleges and ecclesiastical societies the aggregate of \$650,000, which has been taken by the revenue collectors since the law was passed in 1898. Senator Aldrich of Rhode Island, the most powerful personality in the Senate, who last year opposed the measure, it is thought will not be in opposition this year. His reason a year ago is said to have been that it would create a bad precedent. "Taxes once

collected should never be returned," he said.

The Manitoba Liquor Act

The cause of prohibition has had a varied and strange experience in the province of Manitoba. Some years ago a plebiscite was taken, when a large majority was recorded in favor of prohibiting the liquor traffic. When the Dominion plebiscite was submitted in 1898 a similar vote was polled in Manitoba. This twice repeated verdict led Hon. Hugh John Macdonald, the leader of the opposition in the legislature, to promise that if returned to power he would enact a prohibitory measure. The promise was made good in the summer of 1900, and the story of the conflict in the courts over the legality of the measure we have already told. It was thought that the dispute was ended some four months ago, when the Privy Council of England declared the act to be constitutional. Premier Roblin, however, decided on a referendum, with the result that on April 2 a large majority was recorded against the act. This vote does not indicate a change in temperance sentiment, as the prohibitionists were hopelessly divided, a large number of them ignoring the referendum, inasmuch as the law was already on the statute-books of the province. It is probable that Mr. Roblin will now annul the measure, and prohibitionists for the present have seemingly lost their opportunity.

Great Britain and the Opium Traffic in China

Lord Salisbury recently had laid before him a weighty petition, appealing for decisive action by the Ministry with reference to the traffic in opium between India and China, which the British government encourages. The petitioners included the Archbishop of Canterbury, scores of the leading Anglican and Free Church clergy, the heads of the chief missionary societies of the realm—in short, the most eminent Christian clergymen and laymen of Great Britain. They contended that the importation of opium into China injures other branches of British commerce; that it generates profound hostility to Great Britain on the part of the Chinese populace; that the use of opium in China is a vast national curse; that it is unworthy of a great Christian power to be commercially interested in any degree in the supply of opium to China. They affirmed that "it was the grave duty of the nation, as before the Supreme King and Governor, to purge itself anywise of connection with a great and public wrong." Lord Salisbury's only reply thus far has been a formal acknowledgment of the petition. India's revenue from opium in 1900 amounted to about \$11,885,000. The poppy plant is grown in parts of the provinces of Bengal, the northwest provinces and Oudh, and is sold by auction at Calcutta each month for export to China. The native states also grow it, and the output is controlled according to the British system.

The Chinese Indemnity and Congress

President Roosevelt in a message to Congress early in the current year suggested that Congress appropriate a sum sufficient to pay the claims of

resident citizens of this country against China; and that the United States reimburse itself later as China settles the claims. He felt that it was unjust to make the individuals and societies undergo the long delay involved in settlement of the matter; and that this mode of dealing with the situation was almost imperatively demanded in view of the fact that China's payment of the claims, even under the most favoring conditions, would extend over so long a period. The influence of the Administration, of Secretary Hay and of the Massachusetts senators will be thrown in favor of this settlement of a matter in which the American Board and many of its servants have such vital interest; but reports from Washington do not indicate that the House Appropriations Committee is disposed to recommend the appropriation necessary. If the constituents of members of this committee have any disposition to make their desires known at Washington, they doubtless can influence action. Or a letter sent to any congressman by any constituent will aid in creating opinion in the House.

Chinese Affairs The third installment of the indemnity from China to the Powers has been paid, but still awaits division, owing to chronic disagreement as to the ratio of assignment. The latest reports from Peking indicate that Russian demands relative to Manchuria have altered much of late, since the pressure upon China from Great Britain, the United States and Japan became so steady and strong, and that China seems likely to secure at least nominal recontrol of the province. It is becoming apparent to those in Peking that Japan's influence with the Chinese is to be greater than ever before, and that there will be forces at work from this time on to make Japan the Power which is to lead China out into greater national virility and larger acceptance of Occidental ideals of living and thinking. If this be true, of course the fundamental question underlying all others will be, Will Japan accept the responsibility and bring to pass the transformation with the idea of building up an Oriental alliance with which to defy the Occident some day, or will she play the part of elder brother for the sake of mediating between the Occident and the Orient, and gaining favor with each? It will not be at all surprising if China prefers Japan's tutorship to that of any Occidental Powers. Japan's record in the recent war excels Europe's in its essential Christianity. Japan understands China as Europe and America do not. Japan passes no such exclusion acts as our Congress is getting ready to pass, an act that flies in the face of our solemn treaties, and will go far to nullify in Chinese official circles the good effects of our recent diplomacy in preserving the national entity.

Cecil Rhodes's Will The way in which men of vast wealth, during their life and in their bequests, are turning toward the colleges of the world for institutional aid in making their personal influence perennial and beneficent is a phenomenon which must arrest the atten-

tion of men who think large thoughts. Nobel, the Scandinavian inventor, left his fortune to encourage research. Carnegie has established hundreds of scholarships in Scotch universities. He and Rockefeller and Morgan are sowing their vast fortunes broadcast among American educational institutions. And now comes Cecil Rhodes, the wifeless, diamond-king and maker of British South Africa, and leaves \$25,000,000 to a group of executors of whom Lord Rosebery, Earl Grey and Lord Milner are the most notable. They are to set the income of this vast sum at work binding Great Britain, her colonies and the United States together through the unifying influence of study at ancient Oxford of Canadians, Australians, South Africans, Britons, and youth from the United States, and a few from Germany. The clergyman's son who became a statesman, the Oriel graduate who recast the map of Africa, the man who dreamed of Anglo-Saxon unity and longed to see the British Parliament and the American Congress working hand in hand for racial ends, has, for his unspent fortune, planned great things. How great even he did not know, nor can we, who are so near the event in time as to be unable to see it in its proper perspective.

The Practical Outcome To ancient Oxford the provision for so many students' support, without any provision being made for Oxford's adequate dealing with them, will seem mixed blessing and bane. But probably the great gift by Rhodes will incite other men of wealth to do for the universities at Cambridge and Oxford what they have long needed to have done for them, namely, enrich their treasuries. English university methods and equipment have not proved attractive to Americans of late, and if the men who are to hold the \$1,500 a year scholarships are to be attracted by what the universities offer in the way of preparation for careers, in applied science or the professions of law or medicine, then much will have to be done at Oxford. Scotch, German and French universities have more to offer ambitious Americans. But if Americans who plan to serve the nation in our dependencies were to go to Oxford and sit under Dicey, and if James Bryce and other men who have studied colonial administration could lecture to them, and if they could take advantage of England's accumulated wisdom in this form of governmental activity it would be well for them. And Oxford has among her theologians and Biblical scholars men like Fairbairn, Sanday, Driver and Cheyne, to whom it would be a pleasure, doubtless, to have intelligent, aspiring, studious youth coming up from all English-speaking lands. To the British colonies the plan will mean more than it does to us. The fact that Rhodes included Germany within the scope of his bequest shows that he recognized the Teuton bond that binds Germany, Great Britain and the United States together.

The New York East Methodist Episcopal Conference, in session last week, threshed out the vexed issue as to whether the man, a member of the conference, who serves as president of Dickinson College at Carlisle, Pa., is

also justified in serving as state librarian of Pennsylvania, with headquarters supposedly at Harrisburg. They decided to abstain from interference with what seemed to be none of their business.

Boston's South End Congregational Churches

A few years ago it seemed to many interested in the religious work of the city that the three Congregational churches in the South End could not all survive. These are the Union, Shawmut and Berkeley Temple. The two last named could hardly have continued until now had they not had generous aid from other churches and from a few individuals. This aid, however, is now shown to have been wisely bestowed. In sections of a great city occupied by a moving population, social and religious conditions are constantly changing, and the work of these three churches has not for a long time been so encouraging as now.

This is due to several causes. First of all, their pastors are admirably suited to their work. Next, under their leadership, each church has come to have a character of its own and a well-defined field. While they are all attended by the same classes of people, Union may be said especially to emphasize the family, Shawmut the student and Berkeley Temple the institutional elements of church life. Then, the assistants of these pastors have been wisely chosen, and each has a definite work. The pastors and churches labor in such complete harmony and mutual understanding that, while they are independent, they are practically a federation. While they are located not far apart, each has a densely populated district to look after, extending in different directions. An increasing number of able and devoted laymen belong to them, some of them living in other sections of the city but giving much time and labor and money to this work. The Congregational Church Union has done valuable service in promoting a right appreciation of the field and work of these churches.

At a meeting of this union last week the three pastors, Messrs. Loomis, McElveen and Knight, gave to a large company of gentlemen accounts of what their churches are doing. This district was never so densely populated as now. Twenty-five years ago most of the houses were occupied by families, one in each house. Some of these families remain, but much the largest proportion of the buildings are now boarding houses. In the evening a light in every room shows how they are occupied. Thousands of students live here. Dr. Loomis said he had seen at one time in his congregation representatives of fifteen schools. Multitudes of young men and women from the country, who have found work in the city, lodge in this quarter, clerks, bookkeepers, stenographers, milliners, dressmakers, mechanics. Here, too, are single women of small means, some of them the remaining members of families who lived in this district when it was a neighborhood, whose only home now is the church. Many young people have come from church associations in the country which are liable to be dropped here. Some of them will marry in a few

years, and with increased incomes will move into the suburbs to make homes of their own. This transition period is the one in which Christian work in their behalf is most difficult, yet most vital.

We are persuaded that ministers could not be found better suited to the field than the pastors of these churches. Dr. Loomis, the senior of them, had made a study of social conditions before he came to Union Church, and embodied some of his observations in a book. Dr. McElveen had had a successful career in New York city as a minister, and did efficient work in behalf of municipal reform. Mr. Knight has brought a varied experience of city work into his pastorate at Berkeley Temple, which already is taking on new aspects that commend it to public confidence. All these men are spiritual optimists. They know the character, temptations and possibilities of the people of the South End. They face the grave difficulties before them with a heroic courage rooted in Christian faith and warm with love to those to whom they seek to minister. They have the hearty support of their congregations. Their churches are growing and will continue to grow. Christian men and women coming to Boston to sojourn or to live, who wish to be useful, will find in these churches abundant and rewarding opportunities.

It is evident to those who know this field that Dr. McElveen could not now have left his work for Union Park, Chicago, or for any other church. Not Shawmut alone but all our work in the South End requires his continuance where he is. It is evident, also, that the extension of such a practical federation as that of these three churches, which must be guided from within, while it may be promoted by organizations like the Congregational Church Union, will go far to solve the most difficult problems of Christian work in large cities.

The Coming Revival

We have been asked to answer the question, Is the period of religious revivals passing away?

The answer depends somewhat on the point of view. The New England Evangelistic Association says very encouraging reports are being received and that a mighty revival wave seems to be sweeping some sections of the country. Rev. Dr. J. Wilbur Chapman is quoted as saying that he has over 600 requests for evangelists and that the demand for their work is greater than ever before. Mr. S. M. Sayford, general secretary of the association, admits that evangelistic work is less popular and fields more difficult to enter than formerly. Yet he finds in these conditions the strongest incentives to work for revivals.

The statistics of denominational year-books do not show marked results from evangelistic work. The news columns of *The Congregationalist*, as of other religious papers, contain no such thrilling accounts as they used to have of the work of Moody, Mills, Sam Jones and other famous revivalists. If instances are reported where entire communities are moved by religious revivals, they are sporadic and exceptional. Similar conditions prevail in other countries. The

Simultaneous Mission in England last year failed to reach non-churchgoing classes, and the people were more interested in the elaborate preparation for it than in its results.

Dr. John Watson (Ian Maclaren), in a recent notable sermon at the London Wesleyan Mission's anniversary, said that in late years great spiritual revivals have been lacking in England and that the present temper of mind is not prepared for such revivals. He illustrated the attitude of Christians by showing the striking change during his own ministry in the feeling of the sick and dying. He found husbands and fathers, suddenly called to face death, willing to leave their own future without anxiety in the hands of the eternal God. But they were greatly concerned about provision for their wives and children, and could not be at peace until they knew the future of those whom they loved best was safe.

It is much more difficult to raise money to build churches than to carry on some philanthropic work. The strongest appeal for foreign missions is that which is connected with medical ministries, the relief of children left orphans by famine, and educational enterprises which will enable the neglected poor to earn their own living and rise in the social scale. Only here and there can a man be found who will give money or himself to win people from one Christian sect to another, from belief in one form of theological statement to another.

Yet Dr. Watson believes that we are on the eve of a great social revival, and the response to his address showed deep sympathy with his anticipation on the part of his hearers. What if God be calling on us, he said, not to build more churches, but to secure better and purer homes for his people? May not this be a sign of how God is going to work in the new century? Is it not doing his will to bring men into conditions which will promote health and strength of body, clean living, pure minds and unselfish service of others? To cleanse communities of liquor saloons and haunts of vice? To see that every man for whom Christ died should have a fair chance to do honest work with honest pay, and to have a home where he can live in decency with wife and children? May not these be the most efficient means to bring men into conscious fellowship with God?

Certainly Christ emphasized such service as qualifying men for his kingdom. To feed the hungry, clothe the naked, give homes to the homeless, visit the sick and the prisoner and comfort them, he said, was to serve him and enter into his reward. Not to do these things was to lose eternal life. If Christ's answer to such service is a welcome into the kingdom of God, then we are in the midst of a social revival which is religious, for never has there been greater willingness to make sacrifices to redeem and uplift humanity than now. Should not the Christian church recognize and adapt herself to the temper of the time, and show her sympathy with those who give themselves for their fellowmen? This is not the whole of religion. The Christian society will evolve in due time into a more distinctly spiritual type of experience. But it is real Christianity, and if

the church so honors it as to prove to the poorest and most miserable that she is their best friend, she will also find that while waiting for a revival she has been passing through one phase of it which is essential to the more emotional and spiritual experience that is to follow.

Sowing Time

A moment conceived of as a fraction of time is a singularly infinitesimal thing to the man standing safe on dry land. To the man drowning at sea it is not too brief for him to review his life in. To the man of leisure it is a temptation to *ennui*. To a drudging toiler it may be a burden of anguish—but another division of existence rather than life. To the industrious, contented, conscientious, right-with-the-world laborer it may be a luxury. To the Christian it always is an opportunity for service, personal or social. To all men it is what Carlyle called it, "A little gleam between two eternities."

That every moment of the present has relation to every moment of the future, that what we sow that we also shall reap—these are truths that the science of the day is as insistent in proclaiming as ever was the moralist of old, or as was the Master in his parable of the sower. Repentance for sin and atonement for sin in no way alter the effect of it. The wasted moment is forever wasted. The youth misspent cannot be re-lived. The bloom removed from the peach cannot be put back. The slashed tapestry can be repaired, but not made as good as new.

And the pathos of it all is that the deciding moments of life are difficult to anticipate. It is easy to believe that the rain falling on a high peak will divide, some going east and some going west. That is obvious. But when the rain falls on the level, and yet finds its way north and south, the grades being so slight that for a time the water collects in pools, and only later decides to be a feeder of the Pacific or the Atlantic, then it is difficult to use our liberty of choice as becometh the part of wisdom. And the difficulty does not decrease, but rather increases, as life grows more complex, as the world becomes transformed into an ever increasing likeness to God's ideal for it. But the law still holds. Sowing the wind causes a whirlwind harvest—always has, always will. The husks of the land to which the prodigal of today journeys are none the less husks because in his journeyings he rides in electrically propelled vehicles rather than walks.

In Brief

Mr. Carnegie must be impartial; and so, having given San Juan, Porto Rico, a library building, he now offers to build a \$250,000 structure for Havana.

The coronation of King Edward VII. is expected to surpass all previous pageants in British history. All the rooms in some hotels in London have been engaged for the occasion and in one instance \$1,500 per week is to be paid for a suite of four rooms.

The famine children of India have not been forgotten by generous-hearted givers during the past week. The money to be used for their support and training now amounts to

The Homecoming

Ellen M. Stone Returning to America, April 11, 1902

BY ISAAC OGDEN RANKIN

Long in the den of the wolves on the mountains cold and high,
Far from the fields of her toil, she watched the days go by;
Labor of love at an end, shadowed by clouds of fear,
The cruel close at her side, only her God more near.

No rest for the sole of her foot, driven from peak to peak;
No rest for the thoughts that flew her dearest afar to seek;
No rest, in her duress held for a monarch's ransom fee,
Save the way to the rest in God that is always clear and free.

Ours by the work she chose, our light in the shadows set;
Ours by trust in our care, though caught in the cruel net,
By faith in the light of God, though earth's cloud of darkness lowers,
And by prayers and gifts of our anxious days forever and ever ours.

Heroes of stricken fields where the bullets singing fly,
Heroes of storm and wave, who are not afraid to die,
Your light of the dauntless heart in a woman's eyes shines clear,
Who long sat face to face with the death she would not fear.

Doubly in word and deed Christ's message borne to men,
Out of the den of the wolves she comes to her home again:
Welcome, as those we love who return from the lands afar,
Welcome, as after patient prayer God's loving answers are.

\$6,350. Send all contributions to Frank H. Wiggin, Treasurer American Board, Boston, marking them "For the Indian Famine Children."

An offer of \$5,000,000 has been made and declined for St. Paul's Church property in New York city. The proprietors of St. Paul's Church in Boston have just refused a bid for that property of \$1,700,000. St. Paul once spoke of himself as "poor, yet making many rich." But he probably did not anticipate that his name would be associated with money values like these.

One colored man, employed as a motor man in Jackson, Miss., recently caused a strike of all the motor men and conductors of the city street railway companies. Yet all the motor men of the street railways of Kingston, Jamaica, are colored and they do their work well. Why should a man, because he is not white, be driven from work which he does as satisfactorily as any other man?

One reason why there should be no haste in giving statehood to Arizona is that it would probably be adding two senators and a representative to the political forces controlled by Mormonism, as well as intrenching another state for the Mormon power behind its constitution. Let us have the anti-polygamy amendment to the Constitution and a larger population of American stock before we make a state.

How different the history of New England during the last half of the nineteenth century might have been if Edward Everett Hale had entered the United States navy, if Charles W. Elliot had become superintendent of a Lowell cotton mill, and if Phillips Brooks had succeeded rather than failed as a school teacher. And yet that is what might have been if each man had accepted or been satisfied with his first call to service. The man who takes the first thing that comes along or that stays where he is put is not always the man to register great success.

Archbishop Jones, who officiated at the impressive funeral of Cecil Rhodes in Capetown, seems to have shown discrimination in his eulogy, reprehending that which he could not indorse, praising what he could. The laity

do not sufficiently appreciate, we imagine, the trying place in which a clergyman is placed often who is called upon to speak at funerals. If they did they would not insist as often as they do on remarks. The better way is to let the Bible and the burial service with their standards of life and death have the right of way, and for the mourners to make their own comparison between the life lived and the standards set up.

We are glad to convey this week a greeting to Miss Stone from the Christian women of this country, in whose name Miss Abbie B. Child, the secretary of the Woman's Board, speaks. Miss Stone's own letters, written just before she left Salonica, will also be eagerly read. After arriving in London, she went down to Bournemouth for a rest. Before she sailed for home she was the guest of Ambassador and Mrs. Choate, to whom she gave an account of her experiences. She withstood the importunate demands from many clamorers that she speak while in London, Rev. Joseph Parker offering her the platform of the City Temple. She sailed from Southampton on the Deutschland last week Friday, and is due in New York April 11. She will be met there by her brother, Mr. Charles A. Stone, who will escort her home to Chelsea. Some day next week it is expected that the First Church, Chelsea, from which she went forth a missionary, and to which her thoughts have always returned lovingly, will give her a reception, at which she will doubtless speak informally. We shall print next week an article by Rev. Dr. J. Henry House, a missionary of the American Board at Salonica, who was chiefly instrumental in securing her release.

A Prize Offer

Wishing to develop and enlarge its Children's Department, *The Congregationalist* offers a prize of \$25 for the best short juvenile story, 1,000 to 1,600 words, suited to children between eight and twelve years of age; and a second prize of \$10 for the next best story. The contest will be open until May 1, 1902. We shall reserve the right to publish, at regular rates, any manuscripts submitted. Address, Prize Story, Children's Department, *The Congregationalist*, Boston.

Dr. Hale Honored in His Own Country

BY A PERIPATETIC

There were 2,800 of us gathered in Symphony Hall last week to honor Edward Everett Hale on his eightieth birthday. Most of us felt that we never had been in more respectable and distinguished company, and it may be doubted whether any American while living has ever had homage paid him equal to that which Dr. Hale had in the presence of so many people of note and worth. There may have been other meetings where more statesmen and politicians have been present, or where the military element has been more prominent. But of people who bring to pass the victories of peace, of honorable merchants, high-minded lawyers, notable clergymen, distinguished authors, eminent educators, self-sacrificing philanthropists, I never saw the like array, and I do not expect to again.

The messages of congratulation for Dr. Hale poured in all day from the four quarters of the earth, from Bombay, from the Boer prisoners in Bermuda, from W. D. Howells, the veteran man of letters, and from Theodore Roosevelt, the "literary president," who remembers enough of his Greek history to compare Dr. Hale to Timoleon. And then at night the superb audience poured into Symphony Hall to hear Senator Hoar's felicitously worded but ineffectively delivered eulogy, to listen to Dr. Hale's seriously pitched restatement of his fundamental governing principles of life, and to worship together in reading responsively the aptly chosen Scripture and in singing to the tune of St. Martin's that version of the Seventy eighth Psalm which has been familiar in the New England churches for six generations. Nor was the least admirable feature of the celebration the singing of the Cecilia Society.

In fact it was a religious ceremony, and had all the marks of one from beginning to end. It was a prophet receiving honor in his native city, from his life long neighbors and countless friends, old and new. The first words were spoken by a Higginson, who has given lavishly to further spiritual ends. The Cecilia Society sang Cesar Franck's setting of the 150th Psalm and Gounod's *Send Out Thy Light*. The responsive reading of the Scriptural quotations (including some from the Apocrypha) suitable for the occasion was splendid in its majestic sweep and volume of speech. Senator Hoar's eulogy emphasized the prophetic and spiritual rather than the political and literary aspects of Dr. Hale's life, and Dr. Hale, although not abstaining altogether from wit, fancy and humor, still used the opportunity for impressing anew upon "the sifted wheat"—as it were—before him the dominating beliefs of his long life. And then came the grand congregational singing of the Seventy-eighth Psalm; and the benediction; and we all went out feeling that it had been good to be there; and that we had seen a simple, noble life career simply and nobly honored.

When Dr. Hale arrived home after the meeting he found that his friends had gathered together \$28,000, which will be invested for his benefit.

One of the messages of congratulation to Dr. Hale was from the Congregational Club of New York city, Prof. J. B. Clark of Columbia University and Rev. Dr. A. H. Bradford, moderator of the National Council of Congregational Churches, signing the message.

It read thus:

In behalf of the club we beg to assure you that you are honored and loved in the churches which we have the privilege of representing. You have made us all your debtors by your work as a Christian minister, an author, an apostle of peace and as a servant of your fellowmen.

In the larger fellowship of Christians, which defies ecclesiastical classification, no man in all our land occupies a larger place than your self.

Governor Sanford B. Dole

The Man Whose Firm Hand and Discerning Mind Are Guiding the Ship of State in the Sandwich Islands

BY REV. A. S. TWOMBLY, D. D., NEWTON, MASS.

Under the shadows of the palms and tropical plants of the garden surrounding President Dole's spacious but unpretending home in Emma Street, Honolulu, came friends and officials on the twenty-third of April, 1894, to pay their respects to the chief magistrate of the provisional government, on the fiftieth anniversary of his birth.

There was no attempt at display, no thrusting into sight the prominence of this first citizen of Hawaii. Flowers in profusion, such as only the "Gem of the Pacific" can furnish, and a cordial welcome alone marked the occasion as something unusual. Within the large rooms, tastefully adorned by the artistic touch of the hostess, stood the president, head and shoulders taller than most of his guests; and occasionally he followed a friend out to the broad steps to say a last word, his genial smile vying with the clear sunlight in making happy the guest thus honored.

The long beard, hardly tinged with gray, suggested middle age, but the face was that of a man in his prime, ready for work and strong to endure. He had passed through the revolution of 1893; he was to meet the strain of the insurrection of 1895; but no one, stranger, tourist, admiral or government official, doubted his ability or courage as the one man in the islands to lead the new movement towards the victorious issues of the long struggle, ending in the annexation of Hawaii to the United States.

The leading journal of the day voiced the almost unanimous sentiment of the better class of citizens when it said: "There is no man connected with the provisional government—there is no man in all Hawaii—more justly popular, more widely respected and honored than Hawaii's president." This was no slight praise when we consider the fine band of men which stood by the president in the council of state.

Minister Willis told me that he expected to meet a different kind of men when he came to Honolulu, but he found them an able corps of true gentlemen, with great ability. Among other testimonies we need cite only that of Chaplain Hoes, an eyewitness of the revolution, whose words may be found in the appendix to Senator Morgan's report. "I am personally and intimately acquainted with President Dole. I regard him as mentally, morally, intellectually, and I may add physically, one of the finest types of men I ever met. He is broad-minded; he is conservative; he is dispassionate; and I believe I state the opinion of most men in that country when I say that he is more highly looked up to and respected than any other man in public and political life in that country."

The Chicago *Inter-Ocean*, in a more humorous vein, echoed the same sentiment: "President Dole has had his salary raised to \$12,000. He deserves it. A man on a small island who can beat the President of the United States and all his detectives, backed up by royalty, is a good deal

of a man. Dole has shown himself a brainy, courageous, wise man, who has been able at every turn to beat his enemies in their diplomacy and intrigues."

This was written after Mr. Dole's letter to Minister Willis, on the subject of the famous "specifications." The letter was courteous and correct, but President Cleveland characterized it as "extraordinary," although not in the sense in which we refer to it.

People in the United States had regarded little Hawaii and its leaders as they looked upon South American republics and their shifting presidents. All at once, by reason of this masterly reply, President Dole stood out against the dark background of diplomacy as a statesman of the first rank. He was recognized throughout our land as wielding a trenchant and commanding pen.

Today the years of anxiety have whitened that flowing beard and deepened the lines of that calm brow; but the same man, a little less physically erect perhaps, stands as firmly on his feet and looks as serenely out of his steadfast eyes as when he faced the mob and held the main door of the legislative halls against the rioters in 1874, as they, the partisans of the defeated candidate for the throne, Queen Emma, broke in the back door and sacked the building.

Heredity tells in the making of a man; so do his surroundings. With parents from sturdy Maine, missionaries to Hawaii in 1840, and born himself, in 1844, into the exciting events of stirring times, the semi-tropical but virile forces that formed the character of the boy and the man were multifold but powerful. There were crises through which he passed, when at school at Punahon College, of which his father was the principal, and before he went to Williams College, studied law in Boston and was admitted to the Suffolk bar. Kamehameha III. divided the lands of the realm, gave the people a constitution, confronted armed foreigners in their men-of-war, made treaties with great nations, fought rapacious consuls like Charlton, the vexatious Englishman, and died in 1854, leaving Hawaii a recognized independent nation.

It was the missionaries who, in the main, advised, insisted and administered, while the king was politic enough to accept their leadership. In all this the father of young Dole was prominent, and when the newly fledged lawyer came back to his native country he was filled with ambition to serve the islands as a worthy son of the real makers of Hawaii nei. His training from that time was amid strenuous life in the nascent nationality. The wonders wrought in changing barbarians into decent people, clothed, recognizing the laws of marriage, attending church, even taking some part in judicial and legislative proceedings, were the work of the children of the missionaries. That Mr. Dole, as a lawyer, and afterwards a judge on the bench, was foremost among them the story of Hawaii amply reveals. What the nation might have

been without him and his clear-sighted, educated compeers may easily be imagined.

What, then, was his worth through all the vicissitudes of the nation is the worth of him now, in the lamentable condition of the islands today. Had he been allowed by Congress to exercise untrammelled the functions of chief magistrate, and been strongly upheld after annexation by loyal supporters, with more forethought on the part of the United States Congress as to the franchise, we believe the state of the territory would not now occasion such anxiety in Washington. Governor Dole is not responsible for unrestricted suffrage which has temporarily tied his hands.

It is said by one that the governor is "slow." That is his temperament, but it is the slowness of thought that considers well the next step—not the slowness of a torpid intellect nor of a hesitating, faltering hand in execution. Call a man "slow" who, when the Committee of Public Safety marched unarmed to demand the government building and archives, with the Queen enraged amid her armed natives, linked his fortunes with his revolutionary comrades and won the day! Call him slow when, in the insurrection of 1895, he delayed not for a moment to hunt out, arrest and imprison the dastards who were ready to hurl bombs into the church where he worshipped! Call him slow when he took the Queen herself into custody and at once instituted proceedings to try the highest as well as the lowest of the rebels against his authority!

Call him slow when, in the face of possible international complications, he offered the privilege to the United States to land troops from their transports in the Spanish war, and so paved the way for speedy annexation! Then may you crown such "slowness" as a trait worthy of imitation by all leaders in great crises when there are needed deliberation in advance of possible events, calmness when the expected or unexpected events occur, and the slow, but sure, step along legal or warlike lines to the achievement of the purpose, gravely pondered and serenely accomplished.

Would that the readers of *The Congregationalist* might see in these beautiful islands the good, old-fashioned New England people among whom Governor Dole has moved, one of its best products. Refined men and women, loving righteousness and its works in the church and its missionary operations. Socially, simple yet delightful; in touch with American ideas, with letters and art, by papers, pamphlets and literary clubs; working for the natives, in spite of their indifference and idle habits. Would that you could have heard one of President Dole's prayers as he opened each session of his Provisional Council, or heard him give Christian advice to the native Sunday school over which he was superintendent!

One has but to read his public docu-

ments to know that he is a Christian gentleman; but one should have seen him trying to win the natives (who loved him till demagogues turned their hearts aside, in the recent election days); trying to show them how his homestead law would benefit them, and what they might become as citizens, if they would only try.

We have no space here to answer Governor Dole's detractors (what good man has them not?) as they make him the scapegoat for the present increased drunkenness and other glaring evils of the day in Honolulu. As Dr. D. P. Birnie, for three years pastor in Hawaii, says of Mr. Dole: "Perfectly honest, and upright; no man could have guided affairs recently with harmony. It is a community full of jealousy and strife; the placing of the ballot in the hands of the Hawaiians was putting ignorance in the saddle. . . . There are men in the 'missionary party' (a name, by the way, of political, not religious, significance, at present), in whom I have little confidence, but Mr. Dole is sincere. No public official is infallible. Then, too, the

United States has been unfortunate in some of its appointments in Honolulu."

Governor Dole is now President Roosevelt's guest at Washington, having been summoned to come from Hawaii, to confer on the situation. Our President knows a man when he sees him. He will find Mr. Dole a man after his own heart. If they take horses for a gallop together, the Hawaiian will not fall behind the dashing ranchman. Perhaps such a ride will convince the President that Sanford B. Dole is vigorous enough in health and has a firm enough grip on the curb to be confirmed and kept "in the saddle" at Honolulu, as long as he can be induced to remain. Let us hope and pray that the two men, looking through each other's eyes into each other's souls, may find their views and motives in such accord that the isles shall be made glad; then, in due time, for the struggle is by no means at an end, the good times Hawaii has occasionally known in the past will return, to bless those beautiful islands which American faith and American energy have rescued more than once from foreign and internal foes.

five thousand dollars and canceled all obligations. The membership is composed of people on salaries, small contractors, artists and physicians, who have slender incomes, but who are ready to give time and energy to the work of a church and to contribute all they are able. This church is the outgrowth of a Sunday school sustained for many years by South Church, and organized as an independent body, perhaps a little too soon, but bravely struggling forward till its victory has been won.

Easter Services

Though the day was anything but pleasant, the churches were full. At the Roman Catholic and Episcopal churches the music was the prominent feature. Elsewhere more attention was given to the sermon. In not a few churches this had grown out of the services held during the week. Without exception, the churches which have set this week apart for special gatherings for worship testify to the deep spiritual impressions made and to the added power brought to the services on Sunday.

Easter offerings were received at nearly all the churches. That at Grace Episcopal exceeded \$30,000. A large offering was made at South Church for the support of its mission on Halstead Street. Plymouth Church asked for contributions toward repairs made on its house of worship during the summer, and in response \$2,300 were laid on the plate. Altogether Easter Sunday was encouraging for Chicago.

Chicago, April 5.

FRANKLIN.

In and Around Chicago

The New Council

Returns from the election show that of thirty-six candidates for aldermen approved by the Municipal Voters' League, twenty-eight were elected. There was no partisanship in this approval. The League proceeded entirely on the record the candidate had made. Eight men disapproved by the League were chosen, but that was a foregone conclusion. With the hold-overs in the council, there will be a majority which can be trusted to consider the interests of the city. Although the vote was rather small, there was a large majority for the abolition of the town system under which each side of the city and the incorporated villages has had its own officers, for municipal ownership of the street railways and of the light system and for the nomination of candidates for office by direct vote. The new council, like the present, will undoubtedly be organized on a non-partisan basis, although the Republicans have a majority of eight. Less and less are the members of the council looking after the interests of party. In not a few instances men were sent back to the council without regard to their party simply because they had served the city faithfully.

The Relation of Labor to Sunday

Mr. T. J. Morgan, a leader among working men, though himself a lawyer, addressed the Ministers' Meeting, March 31, on this subject. His position is that the law gives every man a day of rest as a civil, not a religious right. He finds fault with the present economic system, yet does not show how it may be improved, but declares that working men the world over are gaining their rights at the ballot box, and that ere long they will control legislation. He claims to be a religious man, but would not have Sunday set apart from the other days of the week, but would have the time of labor reduced from six days out of seven to two out of three, and would fill the working man's leisure with the spirit of the Master, even if public worship were neglected. The address was interesting and suggestive but unsatisfactory.

Generous Gifts

March 31 the Merchants' National Bank, Chicago, went out of existence. It was consolidated with the Corn Exchange Bank. On March 30 the vice-president of the old bank

asked each of the fifty or more clerks who had served there to step up to his desk before leaving their work for the day and for good. As they did so each one received an envelope which he was requested not to open till he had left the building. Each envelope contained a check, varying in size from \$12,000 to \$50. A messenger boy who had been with the bank only a few months was the recipient of the smaller sum, while the larger was given a clerk who had served thirty-seven years. Other checks were for sums below \$3,000 dollars. The janitor found a check for \$1,000 in his envelope; perhaps \$80,000 dollars were distributed. The new bank will be one of the strongest in the country. The clerks in the old bank have nearly all found other situations and have entered upon them with grateful feelings toward their former employers. The gifts were entirely unexpected.

Coeducation

President James of Northwestern University has called the attention of the trustees to some of the dangers which threaten the system. Not only is the proportion of young women in attendance at the university too large, but efforts have hitherto been made in their favor at the expense of the young men. Dormitories have been built for them, arrangements made by which the cost of living has been reduced to its lowest point, and courses of study so changed as to meet their requirements rather than those of the men. President James would not diminish the attractions which the university offers young women. But he would have it do something for the young men. He asks that a dormitory be erected at once, that a well equipped gymnasium be furnished, and a students' clubhouse for social life and as a clearing house for university interests. He suggests that it may be wise to limit the number of young women who may be admitted to the university at one time, and hints at the danger that institutions devoted to coeducation be feminized, and thus lose their hold upon young men. The problem is one with which the authorities of the University of Chicago are grappling, and is not easy of solution.

Another Church Freed

The Forrestville Congregational Church, Rev. Pearse Pinch, pastor, long burdened with a debt, has finally raised between four and

Outreaching Amesbury

Main Street Church of Amesbury, Mass., makes a unique contribution to home missionary work. Some weeks ago one of the business men in this church received a letter from Dr. J. D. Kingsbury, who went from the neighboring parish of Bradford to superintend home missions in the far West. He wrote of the opportunity in the region around Thunder Mountain, Idaho, where are seven mining towns, twenty to thirty-five miles apart, including the suggestive names, Roosevelt, Bayhorse, Lucky Boy, Blackbird, Yellow Jacket. Into this moral desert he purposes to send a circuit missionary to preach to the thronging miners; and having secured horse, saddle and harness, he asked the church whose men send carriages the world around for a strong but inexpensive wagon to carry the gospel from town to town.

It need hardly be said that within a very few days a gospel wagon was being built at lightning speed. It was a great pleasure for the carriage men of Main Street Church to assist the ladies of its Home Missionary Society to send Dr. Kingsbury one of the very best carriages they could build for its purpose.

Union Church, after an uninstalled pastorate of ten years, heard on Easter Sunday, for the last time as pastor, Rev. George W. Christie, who has been unanimously called to Ossipee, N. H. Not only Union Church but the town has lost a highly esteemed minister and a loyal citizen. He was Amesbury's senior pastor both in age and service, and was recognized by the local ministers, not as a jealous, selfish "elder brother," but as their wise counselor and friend.

This was beautifully illustrated by the farewell banquet tendered him by the local clergy on the eve of his departure. Every minister of every denomination was present and, under the toastmastership of the Universalist pastor, voiced heartfelt regret at their loss of a personal friend. A neatly framed copy of resolutions was presented, appreciative of his large service to Amesbury. These were signed by the local clergymen in behalf of their churches. Union Church gave him a delightful farewell reception, with gifts of money and beautiful silverware. J.

Preaching—My Experience and Observation*

By Dr. Joseph Parker, Minister of the City Temple, London

My first sermon was preached in the open air. I have in many ways described that wonderful scene, and yet there is always something about it which admits of another point of view and estimate of influence. It was a Sunday afternoon and I had accompanied two or three brethren to the scene of their labors, which was neither more nor less than a sawpit in the middle of a field, and a nice little audience gathered around the elevated speakers. It was, indeed, a sunny afternoon never to be forgotten. Whilst the brethren were proceeding with their discourses the Spirit of the Lord suddenly fell upon me, and I asked for the use of a New Testament where I found the words, "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you." I had never seen the people before. I knew nothing whatever of their history, but suddenly, like a bolt out of the blue, I launched upon them the unmitigated judgment of God. I think I was not quite eighteen when I delivered this sermon, yet the scene of it and the shock of it are as vividly remembered by me today as on the occasion of the delivery of the sermon.

TERRORS OR TENDERNESS

When I went to be assistant to Dr. Campbell we used to have open air services in the inclosed space of the Tabernacle outside the front door. Large crowds assembled there from Wednesday to Wednesday. I remember the late Dr. Dale telling me that the first time he heard me preach was on one of these occasions. He himself had been a Tabernacle boy, and his father and mother were at that very time members of the Tabernacle. Young, thin, more like a ghost than a man, I stood up and thundered the terrors of the Lord. Dr. Campbell often said to me that tenderness had its place in the ministry, and gave me many a broad hint that the people would be glad to hear something of the sweetness and music of the gospel, instead of always listening to earthquakes, tempests and days of divine wrath.

When I went to my first charge in Banbury I used to preach three times on a Sunday, twice in the chapel and in the Corn Exchange in winter, the summer afternoons being spent in the open air, when we had some rare times. I had some little experience of what the early Wesleyan preachers must have gone through in their open air work. I was shouted at; my portrait was painted in soot and shaken in my face, and all the roughest elements in the town gathered around me and threatened to wheel the cart on which I stood down the hill, but the Christian friends of Banbury interfered with this project and stood so near the wagon that the enemies of the gospel could not get near it.

THE MESSAGE IN THE OPEN

If I go further back still, I shall find a boy of sixteen preaching in the open air at a blacksmith's shop door, and from

chairs borrowed from neighboring houses. I speak mainly, however, of service rendered in the open air since I became what is called a "regular minister." Young men often tell me they have a desire to enter into the work of the ministry. My reply is, "Why not?" "But," say they in return, "how are we to get a call to preach in any church?" I retort, "You must begin as I began." The open air is a fine place for ventilation; there is absolutely no limit to the accommodation which it affords. It lies within any man's power to stand upon a stone and tell those who will listen to him what he knows of the kingdom of God. There is a great deal of open air preaching in London. I think I never pass one of the preaching stands without praying that God's blessing may rest upon the open air messenger. Who knows who may be in your audience? Who knows into what ears the holy Word may fall, even when the audience is a moving one, never standing still for a moment? Blessed are they who sow beside all waters. Sometimes the banner contains words which passers-by may read and ponder. Sometimes the singing will recall a forgotten memory. In a hundred ways God may bless this work, so humble, so gratuitous, and so full of many difficulties.

HOW SERMONS ARE MADE

I remember a great change taking place as to my first method of sermonizing and my last. At first the ink-horn was everything. I was never tired of quoting the words of Cicero, "The young orator's best master is his pen." The first thing on Tuesday morning I set to work to prepare my sermon for the following Sunday morning. As soon as the Sunday morning sermon was ready I fell to work upon the Sunday evening sermon. I labored diligently at this work for say ten years. I then abbreviated the process and made only notes of the leading ideas. Lastly I did away almost entirely with even these notes and occupied my mind with the thought suggested by the text, and let all verbiage provide itself at the time of delivery.

Let no young man plead my example until he has at least followed my practice. If for a period of at least ten years any preacher has labored at both his sermons I think he has entitled himself to some manner of relief from the heavy toil. There is, however, a great relief in writing because you can do with fewer ideas in writing than in extemporaneous speaking. At least that is my experience. In writing a sermon you can spend time on phrases, you can multiply words, you can illustrate your theme, you can have but one theme. It is not always so in extemporaneous preaching. When we depend upon ideas rather than upon decoration our minds must be more fertile, more on the alert, more prodigal in the use of material.

EXTEMPORANEOUS SPEAKING

Sometimes I am asked whether it is better to read a sermon than to speak it

extemporaneously. The answer is that there is no divine law upon the subject. Every man must work according to his own gift. It is possible so to read as for the hearer hardly to know that he is being read to. When I have heard good reading I have said, undoubtedly good reading is better than poor speaking. When I have heard really good speaking I have said, undoubtedly this is the way to preach, and reading is altogether out of court. So we must work on our own lines and fulfill our own election in this as in other things. All the great preachers that I have known have eschewed the manuscript and given themselves heart and soul to extemporaneous preaching.

Extemporaneous speaking should not be extemporaneous thinking. There is all the difference in the world involved in this distinction. Take a subject, think about it thoroughly, fill your mind with it, and so mentally elaborate it that you must find an outlet for it, and depend upon it the words will come when they are wanted. Have faith in God, *in medias res*, must be our motto. I have often thought that we have not made enough of the words, "In the same hour it shall be given you what ye shall say." If we honor God he will honor us; if we trust to our own methods God will leave us to our own devices.

ETHICS OR GOSPEL

Will ethical preaching supplant evangelical? This question is often asked today. To such an inquiry I return an emphatic, and perhaps an indignant *No*. Ethical sermons are poor at the best. They leave the loftiest aspirations of the soul unsatisfied. No man will go out on a wet evening to hear an ethical sermon. Many a man has gone through storm and tempest to hear an evangelical preacher discourse on the marvelous wisdom and the marvelous redemption of the son of God. I do not think an ethical preacher would take the trouble to preach in the open air. Ethical preaching makes no drain upon the heart. It does not constrain men as they are constrained by the love of Christ. The Apostle Paul never could have been an ethical preacher in the sense in which that term is used today. He preached Christ and Christ crucified. Mere ethical preaching would not have taken him from land to land, or supported him in distress after distress. When he was in hunger and pain and cold and nakedness, when he was in perils in the wilderness, in perils in the city, in perils amongst false brethren, it was not ethical preaching that inspired and inflamed him. He did not say, I must go and teach these people some ethical maxims apart altogether from the gospel of Christ. He said, I must preach to them Christ's own gospel, tell them what Christ has done for them; I must save their souls by the preaching of the love of God. I have no faith whatever in ethical preaching. It is fair

* The fourth in the series Backward Looks Over an Eventful Life.

weather preaching, it is the preaching of invention, it is the preaching of vanity.

THE PLACE OF THE SERMON

Should the sermon be the first and greatest feature in the service? In some churches the sermon is nothing thought of. People go for the prayers, for the worship, for the music. In other churches the sermon is everything. All the other engagements are regarded as "preliminaries." Many a man thinks himself lucky if he can stay outside until the prayer is done and then go in and "enjoy" the sermon. That man is in a bad mood of mind. I admit that some prayers are tedious, and that God does not require at our hands that we should sit them through. Prayer needs a good deal of simplifying. We used to think of the "long prayer," when our fathers were not content with less than twenty minutes' or twenty-five minutes' labored prayer. We might have the whole of the twenty minutes' prayer broken up into prayers of three or four minutes each. A good deal of prayer should be found in some sermons. We

are always right when we give ourselves up to importunate and priestly prayer. This chafing under the discipline of tedious prayers is a symptom of something worse than itself.

In all departments of life we wish to escape discipline, and to get away as soon as possible into what we call enjoyment. Everything nowadays turns upon "enjoyment." This again is a symptom of something worse than itself. We chafe under all discipline; it plagues us and hurts us exceedingly. We want to get rid of work; we want to make money easily; we want to be paid for doing nothing; we think a situation is much to be desired when it sends the work out to be done by other people. For all this we shall have to suffer some day. God will break up our idolatry of enjoyment and remind us in his own mysterious way that life is not a question of enjoyment, but of suffering and obedience, of submission and endurance, and that we can only really learn the deepest things of life when his hand is heavy upon us and our enjoyments are taken away.

A Welcome to Miss Stone

By Abbie B. Child

The arrival of Miss Stone in the Deutschland from Liverpool this week is of such exceptional interest that I gladly accede to your request to voice a welcome such as has seldom stirred the hearts from one end to the other of this great country. The sound of rejoicing heard around the world at the tidings of her release a few weeks ago has by no means died away, but now that we are to see her face to face we bid her a heartfelt, joyful welcome from hundreds of women in the vicinity of her home; welcome from thousands of constituents of three Woman's Boards, to whom she has been known as a successful missionary for many years; welcome from other thousands who only know her as a noble woman rescued from dire and prolonged peril; one and all we bid her welcome.

Just what we shall know of her experiences by voice or pen we cannot tell, but we have no doubt it will be an unconscious story of bravery in danger, unshaken faith in God through every trial, a constant thoughtfulness and effort for all about her. Often have we said one to another the past six months, if any one of our missionaries must go through such an experience, we know of no one better fitted for it than Miss Stone. A fearless woman, calm in temperament, well acquainted with the people and their language, accustomed to rough travel from constant touring for many years—few could so well cope with the trials and dangers, the terrible strain of anxiety and hardship.

We believe that Bulgaria has no better friend than Miss Stone. We remember well her strong appeals in this country for gospel light for a brave and struggling people. We can still hear the thrill of her voice on one occasion, ringing through a crowded church, as she began her plea with, "Bulgaria! Bulgaria! I plead for my adopted country!" Strange that the very fact that she was so well known and beloved all through the country should

have made her a shining mark for the designs of evil men. It would seem that the coming event had cast its shadow upon her life, since her letters almost up to the time of her captivity dwelt so much on the Boxer troubles in China, expressing anxiety, horror and greatest sympathy with the bereaved families, little thinking of the trial in store for herself.

Miss Stone's simple, modest nature is shown by her remark to a London newspaper reporter: "Why people are so anxious to see me and hear what I have got to say puzzles me. If I had done anything myself, I could understand; but I was only an unwilling agent in the incident, which, I hope and pray, will eventually benefit the work of the gospel in Bulgaria and Macedonia." In her seclusion she could know but little of the intense interest in her rescue, of the way in which her name had become a household word in every land. She could scarcely fail to have the assurance of much intercessory prayer in her behalf, but she could not appreciate the volume which daily ascended from the lips of men, women and children everywhere, by hundreds of firesides, and in public gatherings, large and small. With her we have all learned a never-to-be-forgotten lesson in the length and breadth of human kindness, in the deep sympathy in the lives of two women; and, since these lives could be saved by money, in the unhesitating, immediate, unstinted pouring forth of funds by utter strangers as well as friends.

To many, alas! she is only Miss Stone, the captive rescued from brigands, but to those who know her well her captivity is but an incident in a beautiful life-work which with the deepest gratitude we may believe is to continue in the coming years.

The true university of these days is a collection of books.—*Carlyle*.

Two Letters from Miss Stone

We publish herewith portions of two letters which arrived in Boston last week from Miss Stone, anticipating her own arrival by about a week. The first is in the nature of a Round Robin to her personal friends with whom she has been in the habit of corresponding. The second is to the editor of *The Congregationalist*.

My Dear Friends: What joy for us, who had been kept under such strict surveillance for six weary months lacking eight days, when release came! As soon as we found ourselves among our friends in Strumnitza, we began to learn of the marvelous way in which God had moved hearts of young and old alike all round the world to pray for our release. It was marvelous to us, who, in our complete isolation, had been many times tempted to think ourselves forgotten! And still the story comes to us daily, and sweeter it is and ever sweeter. What purpose is he working out through it all for us who were the captives, for Macedonia and its people, for the advancement of Christ's kingdom in the Balkan States and the world!

During the three weeks since we reached Salonica in company with Dr. House of our mission and Mr. Gargiulo of the American embassy, two members of the party which had labored so unweariedly for two months or more to save us, Mrs. Tsilka and I have been recovering slowly from the long strain, and accustoming ourselves once more to live among people and with the comforts of home life. The precious baby-girl, Elenchie Tsilka, seven weeks old when freed, has won all hearts. She takes most kindly to light, warm rooms, instead of dark, smoky huts, and to long nights of sleep in a crib instead of her disturbed slumbers during our nightly wanderings. Every hour has been crowded and the days have flown by.

During these days of reunion we have learned of the unceasing efforts of every one—from the President of our United States and his officials and my own family to the most distant soul which prayed for us—that we might be rescued. We have heard of the patient following up of every clew, of search even for our graves, when we were reported dead, of the lavish expenditure of time, strength, money, love and ceaseless prayer, and finally of the blessed realization of the hopes of all of us! Truly God hath done it, and uncounted multitudes have been coworkers with him!

On Saturday following our release came four ships of the British fleet, on Monday another. They remained thirteen or fourteen days. For the first eleven days the men came to the mission residence, as usual, and we gave our time to them evenings and as much more as we could. An unusual number of writers, artificers and officers were among the visitors this year. Every night Mrs. House's hospitality was tested, sometimes to its full capacity, and the evening song and prayer services were enjoyed by all, but were especially grateful to Mrs. Tsilka and myself, who had been so long shut out from every such privilege. More than one young father among the Blue Jackets comforted himself with Baby Elenchie for his own little child in old England.

Now, though the work here was never more alluring, nor the opportunities more encouraging, notwithstanding the increasing difficulties from the disturbed condition of the province, the call to return to America, for a time at least, must be obeyed. We hope that Mr. and Mrs. Tsilka also will be allowed by the Turkish government to go to the work which awaits them in Korce, Albania. They have been summoned before the court many times, Mr. Tsilka especially, but as they as well as I are absolutely innocent of any previous knowledge of a plot to kidnap us, of course no evidence can be produced against them.

Now may God bless us all, and advance his kingdom of truth and righteousness in this land and throughout the world!

Faithfully yours, ELLEN M. STONE.
Salonica, March 22, 1902.

TO THE CONGREGATIONALIST

"Your letter of Feb. 25 made me very happy, and your pages in the last number, which came about the same time, gave great satisfaction here. I am very grateful to your success in doing justice to all parties, 'Consul Dick-

inson included.' May every one re-echo the large-hearted words of the secretaries of the Board and the grateful words of my family: 'They are saved and all have helped to save them.' We bless God and thank you all. . . ."

Concerning the first letters she received, of which mention was made in one of her letters published in *The Congregationalist* several weeks ago, Miss Stone goes on to say: "How like a light from heaven they were to both Mrs. Tsilka and myself! They brought the first intimation which we had received that we

were remembered by any one in the world. Can you imagine the transformation from the apathy of hopelessness to the alertness and joy of expectation of good? All because one faithful friend had dared to find a way to send me a word, though without her name and by the hand of one of our captors, to us hidden in some place of which neither she nor I knew anything. I hope and pray that no harm may ever come to her, because of her great-heartedness to me."

Salonica, March 22. ELLEN M. STONE.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

The A. M. A. Schools and the New General Education Board

I appreciate your good words said for Southern education and the Southern friends of education, and the importance of recognizing the A. M. A. schools in this new movement for popular education in the South. The A. M. A. schools are Christian, but not sectarian. In the early days the Peabody Fund was given for student aid in A. M. A. schools by Rev. Dr. Barnard Gears, an ardent Baptist, while the Baptist institutions did not receive aid from the fund. The A. M. A. had the right of way in the South. It did not antagonize the other denominations. Its work has had the respect of the more thoughtful Southern men. The A. M. A. schools have made possible other schools, black and white, aided by Northern friends. The A. M. A. has not sought financial support in the South. It has done much to develop the public school system, which was organized in the days of reconstruction and which the South is taxed to support. More schools and longer sessions of present public schools are needed, also more schools and better facilities for schools aided by Northern organizations.

It is to be hoped, therefore, that this great work which has been done already by Northern philanthropists, and is now being done, will not be discredited or ignored by this new movement, and that there will be sufficient influence among the good people engaged in it to discountenance any disposition to discredit or treat slightly the religious organizations doing educational work. The men composing the board of directors are Christian men with denominational affiliations. Every one should be glad for all help that the needy people of the South—white or black—shall receive in the way of their betterment. The public schools in the South and other schools certainly need the aid which this new society can render.

H.

Faults in New England Congregationalism

The question why the historic Congregational Church of New England, with its early prestige and its apostolic claims, did not meet the general public need so as to adapt itself to changing conditions, and thus unify the population, is a broad one. This question is raised every little while, and particularly recently because of assertions by Bishop Lawrence. The answer, I think, is to be found in one direction.

The Congregational churches could prove their ecclesiastical apostolicity. They were never afraid to go back to the New Testament models. They assumed to be Biblical in their theology. But both in polity and in interpretation of Scripture they became too rigid. The river of the water of life was in danger of stiffening into a glacier.

The battle between conservatism and liberalism had to be fought. It was fought, not wisely, but too well. The conservatives became too stiff and the liberals too loose. That period passed. A new spring dawned upon New England when the Hartford seer, Horace Bushnell, broke into voice.

Our day is far less rigid. But there are survivals from the old suspicious times which are anachronisms. In too many churches an examining committee still scares the life out of timid souls and puts an unnecessary barrier in the way of hundreds, who need to be met with encouragement and not suspicion.

I remember how my heart sank within me when I first encountered (on my introduction to New England Congregationalism) this survival. In England I had never met it. Our custom there was to have each candidate for membership see the pastor only; then to have a friendly visit from a deacon at the home of the candidate; then a report from pastor and deacon to the whole body of church officers.

These days are not those in which there might be social reasons for coming into church fellowship. The tendency in our time is rather toward staying out for social reasons. People who come into our churches today are generally simple and sincere in their allegiance to Christ.

Our views of church membership are different. Once it was the end of Christian experience, now it is the beginning. This "examining committee" might once have been necessary, though I doubt it. Now, it has no good use that is discernible. It is a hindrance to our developing a true elastic adaptable Congregationalism.

Another hindrance is in the conduct of worship. Similarity of service in our churches is almost as pervasive as if we had an Act of Uniformity. Why churches with Congregational freedom should be so stiff and inflexible in their conduct of public service is a question I have never seen answered. Services that were adapted to the old simple, stiff Puritan days are not adapted to our days. Our Puritan men and maidens dress better. They live in better houses, more artistically furnished. Refinement and reverence are more widespread. Education has made men and women sensitive and critical. The consequence is that a more ornate kind of service than our fathers favored is acceptable and even necessary. Our Congregationalism has not sufficiently adapted itself to these changed social conditions. Many of the causes for our not holding more securely our historic position in New England are to be found in these two words—Rigidity and Inflexibility.

A polity which was good enough for apostolic days and the days immediately following ought to be good enough for any days. The historic old New England polity has been saved by the supremacy of its pulpit. It has weakened its once splendid opportunity by the rigidity and inflexibility of its pews, and by a want of psychologic intelligence in regard to the varied necessities for developing

the worshiping faculty in the spirit of the man.

Brookline.

REUBEN THOMAS.

The Lord's Supper for All His Disciples

Senator Hoar, in his eloquent and delightful tribute to Dr. Edward Everett Hale on his eightieth birthday, expressed a thought which perhaps should not pass unnoticed. In referring to Dr. Hale's administration of the ordinance of the Lord's Supper to the congregation, without regard to church membership, he said: "Until then the Christian communion was but for a favored few," and the new method he speaks of as "an assertion of the great doctrine, never till of late perfectly comprehended anywhere, that the Saviour of men came into the world, inspired by the love of sinners and not for an elect and exclusive brotherhood of saints." An illustration may make plain the truth in this matter. Massachusetts has a law requiring that before voting in the commonwealth a man must be examined as to his ability to read, and must be registered by the proper officials. Would our honored senator, who doubtless approves of this law, hold that its nature and motive is to limit the number of voters, to give to the few exclusive privileges, and to deny the principle of manhood suffrage? Political leaders are honest when they urge possible voters to register, though, if honest, they would not urge them to vote prior to registration.

Christians have no thought that the Lord spread his table for them as a favored few, or that they form an exclusive brotherhood of saints. This is a total misapprehension of their spirit and attitude. For are they not urging all men to come into the wide brotherhood, although they deem it reasonable and seemly that they who do come should openly confess their allegiance to the Master and in some fitting form should record their names among his disciples? To represent them as limiting Christ's love for sinners, since they hold that they who would be his disciples and have the privileges belonging to discipleship should register themselves as such, is very wide of the truth.

F. E. S.

The Church Prayer Meeting

Topic, April 13-19. Sowing Time. Mark 4: 1-20; Gal. 5: 13-26; 6: 1-10; Matt. 25: 31-46; Ps. 104: 1-19.

The harvest of little things. How do we use our liberty of choosing? What harvests have we reaped?

[For prayer meeting editorial see page 531.]

Home Missionary Fund

Miss E. M. Robbins, East Boston, Mass.	\$2.00
Miss C. F. Meriam, Worcester, Mass.	2.00
F. K. Keep, Boulevard, Mass.	2.00
Miss E. G. King, Providence.	4.00

Church Music—What It Is and What It May Be

Co-operation Between Minister and Organist—Orders for Morning Service—New Uses for Familiar Hymns—Vested Choirs

The Associate Congregational Church of Baltimore is enjoying Ten Devotional Evenings with the Noblest Music. In the announcement, here presented, the first phrase in each line indicates the pastor's theme, and the second the production from which are taken the musical selections. The series, announced in the fall, covered eight months.

Baltimore and the Holy City. Gaul's The Holy City.

The Real Saint Paul. Mendelssohn's St. Paul.

Living Harmonies. Mendelssohn's Hymn of Praise.

What All the World's A-Seeking. Handel's The Messiah.

If Baal be God. Mendelssohn's Elijah.

The Message of the Cross. Gounod's The Redemption.

A Modern Crusade. Gade's Crusaders.

The Music of Heaven. Gounod's St. Cecilia.

Is it Nothing to You? Stainer's The Crucifixion.

The Psalm of Life. Mendelssohn's Ninety-Fifth Psalm.

It is plain that here pastor and musical director arranged their work together, and far ahead. Many ministers plan the main features of their winter's work before they return from their vacations, or in the early fall. Few, however, confer with their musicians. When everything is settled they may ask the choir to find something appropriate, but that is about all. It would pay every minister to talk over with his musical leader the outlook for the ensuing year.

It is ordinarily assumed that the main difficulty lies with the choir, whereas often it rests with the minister. A glance at the Sunday notices in the Boston Transcript one Saturday showed that of sixty-nine churches advertising, sixty-five named the pastor or preacher, six named special soloists, and only five mentioned the musical director. More striking still was the list in a recent Brooklyn Eagle, where only one out of eighty-five mentioned the musical leader. A church manual at hand contains the name of the pastor, the assistant pastor, the sexton, the music committee, and the officers of every organization in the church, even the most incidental, but makes not the slightest allusion to the organist or singers. Compare this with the following statements in Prof. Waldo S. Pratt's Musical Ministries.

The musical leader is an assistant pastor. All his functions are parts of the general pastoral functions. The office of musical leader would less often be assumed lightly and unadvisedly, or be cheaply regarded by the congregations, if its essentially pastoral character and its organic connection with the work of the pastor-in-chief were more widely considered.

Printing the names of musicians is of little importance, but the absence indicates an unfortunate lack of appreciation. Treat them as musical hirelings, and it is hard for them to keep from feeling like hirelings and acting like hirelings. Treat them as partners, and they will take a partner's interest. Equally is this true of the volunteer choir. Let them be honored in every way, magnify

their office. You never hear a minister who counsels and co-operates with his singers complain of the intrusion and rivalry of the music.

When Dr. McElveen came to Shawmut Church in Boston three years ago, the musical leader composed, and dedicated to him, a special appropriate composition. He did the same when Dr. McElveen recently decided to refuse the call to Chicago. At the time of President McKinley's death he wrote a funeral march for the service, and another impressive piece of music in memory of Deacon Wilkins. Not many have the ability to compose original productions, as Mr. Henry M. Dunham did in these cases, but every one can be as alert to find and present music appropriate to special occasions. Appropriateness has as much to do with the effectiveness of music as has composition and execution.

The following is printed on the calendar of one of our churches as an order for the morning service. "The hymn of worship printed below" is Holmes's "Lord of all being," closing with the Doxology.

The service will begin with an invocation, seeking the divine blessing on our gathering together, followed by the music of the organ, which will inspire and unite our hearts in the true spirit of worship. A call to worship will be followed by the hymn of worship printed below. Still standing reverently, we shall join in a responsive service of worship, which will be found on the last page of this leaflet, and the Gloria. We then shall be led by the choir in an anthem of worship and by the pastor in a prayer of worship, thanksgiving, confession and petition, followed by a response by the choir.

The teaching of the morning will commence with a Scripture lesson. After the offertory and a helpful hymn will come the second Scripture reading with the accompanying sermon by the pastor, aided sometimes by the choir.

The service will close with a hymn, after which the congregation will be seated, a prayer and a benediction by the pastor and a benediction by the organ.

Send your criticism of this order of service, especially the placing of the invocation before the prelude, and distinguishing markedly between the worship and teaching, on a postal card, signing yourself pulpit, pew, or choir loft, according to the position you occupy.

It is well at times, in our use of hymns, to bring out their structure, and thus their meaning and force. Caswell's "When morning gilds the skies" may be sung by a few voices, the larger number of the chorus or congregation simply joining in the refrain, "May Jesus Christ be praised." In Tate's "While shepherds watched their flocks by night" a quartet could sing the explanatory portions, a single voice the message of the angel, and a chorus the closing four lines, which give the song of the heavenly choir. "Watchman, tell us of the night" should be sung by a bass and a tenor voice, each taking one of the parts in this dialogue and singing alternate couplets. In Mant's "Round the Lord, in glory seated," let

a quartet sing the explanatory words, a chorus the hymn sung by the heavenly choir, the entire chorus and congregation joining in the closing verse. In "Art thou weary" an alto voice should sing the first verse and the last two lines of each of the following verses, while a soprano voice should sing the two opening lines of each verse after the first. In "Come thou Almighty King" a quartet should sing, in four parts, the first verse, which is introductory, and the choir and congregation should sing in unison the rest of the hymn.

Much interest is aroused by the published statement that Trinity Church has voted to have a vested choir, this having been one of the two Episcopal churches in Boston that had not fallen into line in this respect. That the custom of robing choirs is spreading among other than Episcopalian churches is evident. At one Congregational church the result was decidedly amusing. The ladies were dressed in rich purple robes and head covering, all alike and very appropriate and becoming. The men, however, in the choir not only had not indulged in robes, but evidently were inclined to relieve the monotony in the attire of the choir as a whole, for their flaming neckties included most of the colors of the rainbow, and the cut and color of their clothes presented as much variety as their limited number could compass. There is much to be said, however, in favor of a robed choir, whether of men and boys, or men and women.

The Congregational church at Newton Center has been holding, as part of its Sunday vesper services, at 4.30, a monthly oratorio service. At each, one of the masterpieces of religious music is produced, either in full, or in such proportions as to give a fair idea and impression of the work. The Messiah, the Elijah, St. Paul, Eli, Stainer's Crucifixion and Gaul's Holy City have been included. Each time brief prefatory remarks on the author, the work, its spirit and significance were made, with an address before the last chorus. A double quartet sang the choruses, a male quartet being employed in addition in the Crucifixion. The use of great numbers in the production of oratorios by musical societies has given to many the impression that they could not be sung satisfactorily by a small number. This is a mistaken idea. It is well to remember that Handel considered twenty-five voices enough for the presentation of the Messiah in a hall capable of seating one thousand, and that there were only thirty-two singers when Haydn was so moved at his last public appearance by the production of The Creation.

The churches of this generation are wise in refusing to give musical societies and public halls a monopoly of these great religious works. They are filled with the spirit of worship, and should be presented in our houses of worship, on days set apart for worship, with prayer, and with words that reveal their spiritual import.

The Home and Its Outlook

College Women and Home Economics

Those who claim that a college training for women injures their usefulness along domestic lines, and makes housewifely arts distasteful to them, should have attended the interesting exhibition last week arranged by the Boston Branch of the Association of Collegiate Alumnae. It represented the contributions of college women to Home Economics. Direct and tangible contributions were the exhibits of literature on the subject, written by college women, of working plans for house-building and of carefully worked-out dietaries. Three tables furnished for breakfast, lunch and dinner, at a very low expense, stood for work done at the School of Housekeeping in which the A. C. A. has a fellowship. No table was more interesting than that displaying the beautiful garments from the Brookline "Sunshine Laundry," and the Cambridge Laboratory Kitchen "Samore Bread" attracted universal attention by its odorous brown loaves and sticks. Both are successful business enterprises having college women behind them. Indirectly, college women have contributed to Home Economics by promoting instruction among the children, so it was meet that the Louisa M. Alcott Club should have an exhibit of kitchen-gardening and that the fine work done in Brookline schools should be represented. By demanding hygienic clothes, rational fashions in dress, by having ideals in artistic house-furnishings, college women have indirectly contributed to the good cause, as was shown by other exhibits. Altogether the exhibition was suggestive, scientific, original. It proves that the broad outlook, the systematic habits, the scientific spirit acquired at college are being applied to home problems and that, to quote Mrs. Richards, "there is nothing to fear and everything to hope from the education of American women."

An Opportunity to Hear Noted Educators

Every loyal kindergartner's face will be set toward Boston this month for here the International Kindergarten Union will hold its ninth annual convention April 23, 24, 25. It is hard to find a more intelligent, wide-awake, interesting-looking audience than a company of kindergartners. It would be worth while to attend some of the meetings if only to see the people and come in touch with their earnestness and enthusiasm, but a further attraction is offered by such speakers as Presidents Eliot and Pritchett, Professors Earl Barnes and Paul Hanus, Miss Susan Blow, Miss Sarah Arnold and many other notable educators. Parents, as well as teachers and students, will be interested in the themes we find on the advance program: Home Discipline, Rewards and Punishments, The Training of the Will, The Improvements which the Kindergarten has suggested in Higher Departments of Ed-

ucation. Mothers' clubs should improve this opportunity and the general public will be cordially welcomed to all sessions. Provision has been made for large evening gatherings at Huntington Hall, but some of the meetings will be at Arlington Street Church. This is the largest kindergarten association in the world, having a total membership of over 7,000 in all parts of the United States and Canada. The friends of the movement in Boston and vicinity have prepared a cordial welcome. Among the pleasures promised the visiting delegates are receptions at Radcliffe and Wellesley, and at the rooms of the College Club, lunch at the Vendome and, most notable of all, because of what it stands for in Boston educational circles, a reception by the Education Department of the Twentieth Century Club.



ANNA, COUNTESS POTOCKA

What Anna Missed and Found

BY PATTERSON DU BOIS

When Bonaparte was making Europe resound with the echo of his triumphs, a young Polish girl, brought up in the midst of the conqueror's detractors, looked with secret admiration at the deeds of the mighty hero. Anna was the daughter of Count Louis Tyskiewicz, and grandniece through her mother of Stanislaus Augustus, the last of the Polish kings. Although of royal blood, she never had her ears boxed, never found hairs in her soup, and was never put under lock and key. She lived in one of the finest castles on the Continent, and was, of course, accustomed to high society. Her mother took great interest in her education, even giving her some instruction herself. She was an imaginative, poetic child, with a natural instinct for æsthetic appreciation. At the age of thirteen she read the Iliad and was too devoted to it to care for other books. Doubtless its spectacular character, its vivid pictures of heroic action, as well as of gentler

sentiments, found a full response in her nature. She was, in fact, a true type of the hero-worshiping child.

It is interesting to see how Anna, in her reminiscences—written in later life when she was the Countess Potocka, and after she had passed through those wonderful days of Napoleon's conquests—told of her early impressions of Napoleon. She describes a reception in the palace at Warsaw. When the gay company was assembled, Talleyrand threw open the doors and announced "The Emperor!" Anna was then coming into young womanhood, although scarcely more than a child, for she had been closely kept and watched. She says that on Napoleon's stepping into the room he halted for a minute as if to be admired. As for herself, she experienced a sort of stupor, a mute surprise. She says, "It seemed to me that he wore an aureole; the only thought I could frame when I had recovered from this first shock was that such a being could not possibly die, that such a mighty organization, such a stupendous genius could never perish. I inwardly awarded him double immortality."

The terms in which the Countess describes these early impressions are quite characteristic of a child of her temperament. Now a hero-worshiper naturally possesses more or less of the heroic character. What any one admires indicates what in his depth of soul he is. No one is likely to be heroic who has not heroic ideals and appreciations. We look upon the doers and the admirers of great deeds as being such self-determined, independent persons that they are not sensitive to criticism, nor largely dependent upon the sympathies of their fellow-mortals. On the contrary, sensitiveness and a keen susceptibility to sympathy and to criticism are often characteristic of a strong nature and, therefore, in considerable degree, a measure of power.

Although Countess Potocka lived to be ninety-one years of age, and was to the last famous for the brilliant *salon* that she held in the Paris of the Second Empire, she never could forget how she suffered in childhood from her mother's gravity, reserve and coldness. Interested as her mother was in her early training, and devoted as she was, in her way, she sadly missed being to little Anna all that she might have been had she entered into her likes and dislikes, her tastes and enthusiasms, her joys and sorrows.

In mature years the Countess thus reflects: "My own experience has led me to see that education may, at the utmost, modify the temperament, but that it cannot change it. My mother frowned on exuberant merriment, on the taste for society and dress. I hid a thousand little things from her; at the same time, I never knew how to dissemble, and I made more mistakes than one by too much candor. I was brought up alone, my sole

recreation being to talk with old friends; in spite of that, my good spirits remained inexhaustible. None but good examples were shown me. I read none but serious books; none but things I might hear were told in my presence, but I nearly always guessed what was supposed to be kept from me. It may be that without such close watching I should not at all have responded to the exertions lavished on me, but I am sure I only knew well what I had been taught least.

"I loved my mother tenderly, feeling that I owed her much, and that her high character demanded my fullest respect, but with this sentiment was connected a sort of fear which spoilt our intercourse. She wished for my confidence, and I often felt a desire to give it her entirely, but from the moment that my opinion or intention contradicted hers she scolded me severely, and drove back a confession nearly slipping from my heart.

"I stood in need of an affection, if not tenderer, at least more confidential. Among the young people with whom chance had thrown me was Madame Sobolewska. I felt attracted to her; I liked the great sweetness of her face and manners. She was a few years older than I. . . . At first I loved her by instinct. . . . I shall love her all my life, because this love has become my heart's necessity and habit. Never have I had a secret thought or act from her. Never has she believed me better than I am. In her heart I went to place my sorrows, my hopes, my joys and my regrets." And this was not her mother!

In thousands of our American homes today hangs the famous portrait of the Countess Potocka. When you see this picture, mothers, think of the young girl of royal blood, brought up in the stimulating glamour of court life, who to the end of her days could not forget how her mother's unsympathetic attitude drove her to secrecy and attempts at dissimulation, and kept her at a distance. The mother knew no law of liberty for her child. Anna could not have an opinion of her own. The aged Countess in her gilded *salon* could not forget that, in spite of all the formal efforts at her early education—her serious books, her exemplary counsels, her heroic surroundings—she stood in need of a simple affection, a confiding place whither to bring her sorrows, her hopes, her joys and her regrets. Yes, old Countess Potocka was sure that she only knew well what she had been taught least, and that was the value of a gentle-mannered, pleasant-visaged, warm-hearted, affectionate sympathy. These were lacking in her mother, and so she went elsewhere and found them in her truer trainer and better friend, Madame Sobolewska.

It would be hard to find a better illustration of the modern educational doctrine that the feelings are of primal importance, that education is "the regeneration of the affections," or that, as Scripture puts it, "out of the heart are the issues of life." And Emerson: "In my dealing with my child, my Latin and my Greek, my accomplishments and my money stead me nothing; but as much soul as I have avails." Like some other mothers, Anna's mother never found this out, but Anna did.

Hepatica

When April is in her genial mood,
And leafy smells are in the wood,
In sunny nook, by bank or brook,
Behold this lovely sisterhood.

A spirit sleeping in the mold,
And tucked about by leafage old,
Opens an eye blue as the sky,
Nor deems that she is overbold.

Before a leaf is on the tree,
Before I see the bumblebee,
She hears a voice, "Arise, rejoice,"
And in furry vestments greeteth me.

Before the oven-bird has sung,
Or thrush or chewink found a tongue,
She ventures out and looks about,
And once again the world is young.

Sometimes she stands in white array,
Sometimes as pink as dawning day,
Or every shade of azure made,
And oft with breath as sweet as May.

Sometimes she bideth all alone,
And lifts her cup beside a stone,
A child at play along the way,
When all her happy mates have flown.

Again in bands she beams around,
And brightens all the littered ground,
And holds the gaze in leafless ways—
A concert sweet without a sound.

Like robin's song or bluebird's wing,
Or throats that make the marshes ring,
Her beaming face and winsome grace
Are greetings from the heart of spring.

—John Burroughs, in *The Youth's Companion*.

Shipping Flowers to Europe

Twenty-two million dollars are spent annually in the city of New York for flowers. It is this enormous expenditure of money for a commodity which is purely a luxury that makes New York the greatest flower center of the world.

There is another evidence that the metropolis of the United States is the world's chief flower city. We have begun exporting flowers. The chief exports at present are the American Beauty roses, of which a large quantity is shipped to England to be sold in London. For those who are not familiar with all the ins and outs of the business of raising and selling flowers it will be interesting to know how I pack the American Beauties which I send to London. The grand old flowers receive as much care as a mother would give to her sick child.

The Beauties are put into long boxes. Their glorious heads are wrapped first in a covering of oil paper. This is to prevent their losing moisture. Then comes a coat of tissue paper, which acts something like a cushion to keep the dainty petals from being bruised, and last of all is the covering of tin foil.

The stem of each flower is thrust into a long, narrow bottle, so slender that it is practically a tube, and is about the size of a man's middle finger. At the top end of the bottle is a small rubber cap, which fits closely around the stem of the flower, so that when the bottle is filled with water none of it will escape through the rubber cap. Each stem has a bottle of its own to keep it refreshed during its ocean journey, and when the flowers lie in their box there is a cluster of long, slender bottles at the foot of the box and a cluster of heads wrapped in tin foil at the top of the box, and the roses are ready for their voyage.—*Leslie's Weekly*.

Closet and Altar

GOD'S BEST GIFT

The Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you.

God's answers to our prayers consist of neither useless nor mischievous things, but of his best gift—his Holy Spirit—in all the various and fitting manifestations of his guidance and consolation and teaching in our lives.—*Henry Alford*.

Here is a test as to whether or not the Holy Spirit is in our lives. Have our minds been full today of recollections of Jesus? If not, then the Holy Spirit has not been there doing his supreme work of revealing Jesus; for that is what he came here to do—to hide himself behind Jesus, and to make all men think of Jesus, and to fill the minds of men with memories of Jesus. "He shall bring to your remembrance Me." Are you remembering Jesus Christ? There is nothing deeper than this, nor anything beyond this. The whole life of Christ's disciples is wrapped up in this—remembrance of Jesus Christ.—*Robert E. Speer*.

The Holy Ghost is certainly the best preacher in the world and the words of Scripture the best sermons.—*Jeremy Taylor*.

O Love that casts out fear,
O Love that casts out sin,
Tarry no more without,
But come and dwell within.

True sunlight of the soul,
Surround me as I go;
So shall my way be safe,
My feet no straying know.

Great love of God, come in,
Well-spring of heavenly peace;
Thou living water, come,
Spring up and never cease.

Love of the living God,
Of Father and of Son,
Love of the Holy Ghost,
Fill thou each needy one.

—*Horatius Bonar*.

What we have had might have made glorious saints of those who have had less.—*E. B. Pusey*.

The sins by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglects of duty, sharpness of dealing.—*Bushnell*.

Spirit of the Living God, who convincest us of sin, take also of the things of Jesus and show them unto us that we may truly repent and joyfully believe. Let the remembrance of his perfect love, his finished sacrifice, his risen glory and unfailing sympathy sustain us in every mood of self-distrust; and may we find our satisfaction in his service. Dwell Thou in us and make us temples purified and fitted for Thy presence. Give us pure hearts, glad assurance of faith, peace of conscience and unshadowed cheerfulness of expectation. Use us for the glory of our Lord in all relations with our fellowmen and let the joy of loving service be our strength forever more. Amen.

For the Children

Buttons

BY ABBIE FARWELL BROWN



My Buttons say I am a "Thief,"
I have exactly four,
I'd rather be a Beggar Man,
A Rich Man, or a Poor.
Nurse sewed the four big Buttons on,
I didn't want her to,
I don't believe what Buttons say
The leastest bit, do you?

What the Initials Meant

BY LILY MANKER ALLEN

Mamma smiled to herself as she saw Beatrice and Vi slip into their room with something in their hands and close the door. "I wonder what they're up to," she thought, but happy in the knowledge that she would know sooner or later she applied herself to getting breakfast.

Saturdays were always busy days at the Armstrongs', but this was a particularly busy one. An unusual combination of circumstances had brought all the sweeping and dusting in with the baking, and Howard's new suit was to be finished.

When the girls came out again, mamma noticed they had decorated themselves with flowers, but little Howard discovered that each girl wore a letter H of rose leaves, and a large M of geraniums.

"What can we do for you, mamma?" cried Beatrice and Vi, so nearly together that it sounded like a double voice, and then they fell to setting the table as blithely as if it were jump-rope.

After that there was another appeal for something to do, and Baby Paul was dressed and the room tidied.

By this time breakfast was ready and there was a little leisure to guess at the mysterious letters. "You don't mean to say you're going to Have Measles, do you?" inquired mamma, in mock alarm.

"I guess they'll have some Happy Moments," said papa.

"I think they want Hot Muffins," was Howard's venture. Grandmother said she thought from the way they had been doing things, their motto must be Hurry More. All sorts of ridiculous combinations were suggested, but the girls only laughed and shook their heads, promising to divulge the secret at supper time; but they couldn't forbear pouncing upon papa

just as he was going out the door with "What do you *really* think it means, papa?" Whereat papa, who had been keeping his eyes open all the morning, laughed out "Help Much."

"What do *you* think it means, mamma?" cried the girls as they hurried about clearing the table and getting the dishwater.

"Well," said mamma, slowly and reluctantly, "I suppose it must have something to do with helping—Help More."

"But who does M stand for in this family?" persisted Vi, and mamma, with a great show of surprise, said, "Help Mamma! Why didn't I think before?"

There was a burst of hilarity at this, and then Beatrice said, "We aren't going to let you know until supper."

All the morning mamma went about with a little prick in her mind. "I might have put them off somehow—I needn't have guessed it so easily. It may mean something else, after all," but the familiar duet, "What can I do to help you?" repeated so often that busy morning took away any lingering doubt there might have been as to the correctness of her guess. At dinner time the sweeping and dusting and baking were done, Paul had had an airing and was settled for a nap, and mamma could take up her sewing.

The girls were to help papa that afternoon. There were so many things they could do to help get the big church on the corner ready for Sunday. They could distribute singing-books, place the tiny red chairs around the low tables in the primary room, sweep the steps, and even help sometimes with the dusting.

Mamma heard Vi ask Beatrice, "Shall we have the same letters this afternoon?" "No," said Beatrice, decidedly, "We'll have F. M."

"O, yes!" cried Vi, clapping her hands and running after Beatrice to get some more flowers to change the letters.

"F. M.," said mamma, as they came in to show her. "That must be Forsake Mamma, or perhaps, since it's papa you're to help, it means For a Man, but I should think you'd have chosen H. P. instead." This sent the girls off laughing and promising again that she should know at supper time.

At intervals during her sewing that afternoon mamma's thoughts wandered in a hazy way to the mystic letters. "What can F. M. mean? I wonder. It would please them so much if I could only guess somewhere near it without getting too close, as I did this morning. I'm so sorry I let them know I guessed it. That takes all the fun out of it; perhaps I'd better pretend a little uncertainty yet about the H. M."

At supper time everything was done, the home work and the outside work, and a tired, happy family gathered at table.

"Well," inquired mamma, with an effort to be eagerly anxious, "what does H. M. stand for?"

"Home Missionaries!" was the surprising answer, and if mamma's sudden sense of relief hadn't bewildered her, she wouldn't have needed to ask the next question, "And F. M.?"

"Foreign Missionaries," repounded the double voice, promptly.

Tangles

24. RIDDLE

I'm a little, short-lived, brilliant thing,
But, oh, much trouble I sometimes bring!
Folks use me freely, so slight is my cost,
But because of me thousands are sometimes lost.

Occasionally you may seek me long,
And I'm sometimes right and sometimes wrong;
You may possibly make me when wiser grown;
But, oh, make a good one, or let me alone!

E. C. D.

25. COMPARATIVES

The word in the second blank is the comparative (phonetically) of that in the first.

1. It was in *** that the ***** was sick.
2. The name on that *** is carved out of **** ivory.
3. If wages were not so **** he could **** more men.
4. The guide found a broken ***** near the ***** of the volcano.
5. The doomed man ate some *** and was then placed upon the ****.
6. It was a dark ***** when they discovered where the ***** was hidden.
7. Some people seem to think they are the **** inhabitants of the ***** system.
8. Can't you *** something round your punctured *****?
9. The dentist with a *** on his cheek pulled a ***** tooth for a child.
10. The town ought to *** that man for stopping up the street *****.
11. Be careful not to drive ** pony through that ****.

M. H. B.

26. INITIAL CHANGE

ONE young Doctor Fledgeling was hanging his sign
A neighbor, inquisitive, came up.
"How's business?" "Oh," laughed Esculapius
"fine;
Already I'm getting my name up."

TWO he got out of patience, as anyone may,
With no coin in his pocket to jingle.
What he got out of patients for many a day
Served scarcely to pay for his shingle.

JUSTIN JEST.

27. REMOVALS

1. Remove the head of a bird, and what is left of him will wade in the mire.
2. Remove the tail of an animal, and he will be worn as a mark of distinction.
3. Remove the eye of a fish, and he will be a position.
4. Remove the heart of a tree, and it will be an exclamation.

ETHYL.

28. CHARADE

The FIRST is mainly like a bark,
If once it be reversed;
The LAST is used most after dark;
And WHOLE defines the FIRST.

NILLOR.

ANSWERS

19. 1. Main(e). 2. Mary(merry)-land. 3. New Jersey. 4. Ohio (O-high O). 5. Natal. 6. Wales (walls). 7. Lapland. 8. China. 9. Turkey. 10. Morocco.

20. 1. Pean, pan. 2. Track, tack. 3. Land, lad. 21. 1. Inspire. 2. Intent. 3. Human. 4. Katydid. 5. Inmost. 6. Curate.

22. Pan-cake.
23. Stringtown on the Pike; Far from the Mad-ding Crowd; Hon. Peter Stirling; Janice Meredith; An Old-Fashioned Girl; Wide, Wide World; A Pair of Blue Eyes; Great Expectations; Robert Elsmere; John Halifax; A Gentleman from Indiana; A Soldier of Virginia; To Have and to Hold; One Summer; The Little Minister; In His Steps; Beside the Bonnie Brier Bush; The Mill on the Floss.

Recent solutions are acknowledged from: Mar, the C. Loring, Hampton, N. H., to 16, 17, 18; J. H. T., Salem, Mass., 16, 17, 18; E. B. D., Springfield, Mass., 16, 17; Delle, Providence, R. I., 16, 17; N. H. W., Cambridge, Mass., 17; Harold Roddy, Mt. Vernon, N. Y., 17, 19, 20, 21, 22, 23; F. E. B., Newburyport, Mass., 23; A. C. L., Dover, N. H., 21, 23; Nillor, Middletown Springs, Vt., 19 in part, 20, 21, 22, 23; E. B. D., Springfield, Mass., 19, 22, 23; Myrtle, Chelsea, Mass., 19, 23; Mrs. B. D. R., Beaufort, N. C., 23.

"Cleverly done," says A. C. L. of 23; "why doesn't somebody try some nature stories on a similar plan?" "Good!" is Nillor's comment on 22.

The Conversation Corner

THE leader of a weekly prayer meeting which I attended in midwinter read parts of two chapters in the Acts (please find them), and spoke of the remarkable way in which God's providence goes along with God's work in the hearts and lives of men—Philip, the evangelist, and the treasurer of the Ethiopian queen coming together at just the right time, as also Saul of Tarsus and Ananias of Damascus. He said that it was the same now, the providence of God still helping on Christian missions. We Cornerers have known of one blessed instance of this, where the English missionary surgeon was guided to the tent in northern Labrador where our lost cripple-boy of the Chicago fair lay dying—the end of that story is not yet. Two other instances of simpler sort have recently interested me; I will tell you one this week, the other afterward.

Do you remember the picture of India cats accompanied by a letter written—so she said—by one of the cats in the last Corner of 1901? Well, I thought the whole Corner ought not to be taken up with cats, and so tucked in at the end a letter from a lady missionary in Bombay about her twenty blind children, saved from the famine, each one of whom could be supported and taught occupations for the blind for \$30 the year. On the first day of the New Year I had two letters about it—one from a little, new Corner girl, inclosing her mite toward adopting one of the children, the other from a young lady who was one of our correspondents almost at the beginning of the Corner. I have never seen her, although several years ago, while on a little yachting cruise—where, I will not tell, but it was the summer I had my vacation at Duxbury—we were forced by contrary winds to make a harbor under the lee of an island, and were much surprised on going ashore to find that the one house close by was her former home. Two or three years later I chanced to be wheeling through an inland town where she then lived and called again, only to find her absent. But she has never forgotten the interests of our Corner, and now wished to pay for one of the blind children for a year, though "not to interfere with the adoption of one by the Cornerers."

Of course I wrote immediately to Miss M. in India about both contributions and that the rest of us Cornerers would pay for another child. Her reply came a few days ago with the pictures before you.

Dear Mr. Martin and Dear Cornerers: I thank you for the interest that is being taken in my "Blinders." I have chosen "Blind David," our sweet singer, for the Cornerers, and have waited to get his photograph in. He is sitting at the "baby organ," just as he is when leading the singing. He cannot play our English music as yet, but the native airs come naturally to him. He is also learning on an instrument like a guitar, and every one

thinks it wonderful that he should learn so easily. I hope he will be our music teacher some day.

I was very much touched by the generous gift of the young lady of whom you speak. If you will give her one of these other children, whom we call the "Babies" of the school, she will never regret it. They frolic about with one another, and you would never think of their being blind, unless you looked into their eyes. The happy-faced one especially, Vinayek, is such a dear, and always bright and happy and withal very clever. It is quite wonderful to hear him repeat the multiplication table up to thirty! His little head and heart are also being filled with Scripture and hymns. Who knows but he will be a preacher some day! A kind friend has recently sent us a beautiful hand-painted motto for the school, "And they shall see His face." I am glad to share with you Cornerers my joy in doing for these, His little ones.

Bombay, India.

A. L. M.

While copying the above another letter comes from Bombay, which I will keep for another time.

... I send for the little blind child — cents of what I have saved up since Christmas.

FRANCES B.



I have received other small contributions, the whole amount for the second "Blinder" being just five dollars. If any other readers, old or young, wish to imitate the man in Damascus (whose hand was put on Paul so that he received his sight), I will acknowledge their help, and "Blind David" shall be our singer among the famine-stricken and suffering children of sorrow in far-away India.

For the Old Folks

"MY LITTLE ABBEY OF CARENNAC"

Can any one tell me where to find "My Little Abbey of Carennac," published in Little, I think, about forty years ago? Carennac was Fénelon's first parish.

A.

In Longfellow's "Songs of Places," Vol. 1 (on France). Here are two verses:

Here, in God's house of the open dome,
Vigil is kept by the pilgrim-breeze;
Here, from its sun-illumined tome,
Labor intones its litanies.

O that the willful world would please
To leave me my flocks, my birds and bees,
My ivied stall and my hours of ease,
And my little abbey of Carennac.

VARIOUS QUERIES

I subscribed for a paper about 1845 or 1846 which is now *The Congregationalist*. What was its name then? As this will go into the Old Folks' Corner, I will ask another question. Where can I find a poem entitled "Niagara"? I think it began thus:

Flow on forever in thy glorious robe
Of terror and of beauty.

Troy, N. Y.

J. B.

In the years named there were two "Orthodox" papers in Boston, *The Recorder*, and *The New England Puritan* (conducted by Dr. Parsons Cooke of Lynn), which were united in 1849 in *The Puritan Recorder*, the latter being merged in *The Congregationalist* in 1867. The "Niagara" piece was in the old "American Common School Reader and Speaker," and was written by Mrs. Sigourney. You may be able to find it in her published works.

In my early childhood I remember there was a sloop loaded with animals and sent over Niagara Falls. It must have occurred between 1826 and 1829, and is said to have been done "to see how they would behave." I feel it cannot be true, and yet I have heard other old people say they remembered it, too.

E. Windsor, Ct.

H.

Those who started that sloop must have been more brutal than the brute passengers, and yet within a few years a man was foolish enough to barrel himself up and go over the Falls, and very recently a woman did the same thing—there being plenty of people in both instances to applaud the adventurous foolery. I have asked a historical resident at Niagara Falls and an old railroad conductor who ran from Niagara to Rochester forty or fifty years ago, but get no information from either.

... We wish to know if any one recalls a poem beginning,

Two travelers through the forest strayed.

We have had much comfort in the O. F. column as well as the rest of the page the past year. Prosperity attend it and all the paper!

Montpelier, Vt.

F.

Where can I find remaining stanzas of an old English ballad in which these lines occur?

Fun without frivolity,

Mirth without vulgarity.

It was sung in the course of a concert, a few years ago, by "The Royal English Hand Bell Ringers."

Randolph, Vt.

S.

Kindly inform me through the Conversation Corner where the line,

Well befall hearth and hall

is taken from.

New Britain, Ct.

J. C. N.

Dear Mr. Martin: Can some member of the Corner tell me where I can find a poem entitled, "Withholden Thanks." Two lines are:

Thou hast not worked for thanks—
Then why shouldst thou repine?

Andover, Mass.

E. B.

Mr. Martin

The Campaign of Testimony*

III. Synagogue Gentiles Receive the Testimony

BY PROF. E. I. BOSWORTH

1. *Synagogue Gentiles.* The Jews were shrewd business men, as they are today, and Palestine was a poor country for business enterprises. Consequently the Jews, in large numbers, had settled in the great business centers of the world. They carried their religion with them, and its central institution, the synagogue. In many of these synagogues on the Sabbath there might have been seen in the audience, probably seated by themselves, a group of Gentiles. They were not Jewish proselytes, but persons who, weary of the pagan religions, had been attracted by the monotheism and higher ethical standards of the Jewish faith. They did not care to make the political and social sacrifice involved in becoming Jewish proselytes, but they worshiped Jehovah and probably to some extent lived in accordance with Jewish standards, else their regular presence in the synagogue would not have been tolerated. They are called in the book of Acts "devout persons," or "those that fear God" [cf. Acts 13: 16, 26].

The more conservative Jews certainly had no social intercourse with the synagogue Gentiles, neither did a less conservative Jew like Peter [Acts 10: 28], who had always been somewhat restive under the Pharisaic yoke [15: 10]. There were probably radical Jews who had more to do with them, for we know of one pious Jewess in South Galatia who allowed her daughter to marry one of them [Acts 16: 1-3; 2 Tim. 1: 5; 3: 15]. No one, however, seems to have supposed that these persons could have any direct share in that culmination of Jewish hope and life called the "kingdom of God." Of this the Jews had a sure monopoly. It had been promised by God to the Jews, and any foreigners who proposed to share it could only do so by being incorporated into the body of those to whom the promise had been made, that is, by being received as Jewish proselytes.

2. *A forward movement.* These synagogue Gentiles were the first foreigners to whom God induced the Nazarenes to bear the testimony. The great Nazarene leader, Peter, was led of God by a series of distinctly providential circumstances into the parlor of a Roman army officer stationed in Cesarea. This Roman captain with all his household [10: 1, 2], some of the soldiers under his command [10: 7], and probably a considerable number of his friends [10: 24] were synagogue Gentiles. Moreover, they were all somewhat familiar with the career of Jesus and the history of the Nazarene movement [10: 37]. Very likely the Nazarene argument had been presented by Jerusalem refugees in the Cesarean synagogue [8: 1, 4], but no one of them had supposed for a moment that he might address his testimony to the synagogue Gentiles present in the audience.

When Peter reached the Roman's house he had the extremely novel experience of being greeted by a Roman with a salutation

[10: 25]. In his address to the company that he found assembled, he at once admitted the revolution that had taken place in his religious outlook. He acknowledged that any "God-fearing" synagogue Gentile was "acceptable" to God, that is, could have a chance to believe on Jesus and enter the Messianic kingdom, even though uncircumcised [10: 34, 35]. He used the familiar doxology with a new sense of its breadth of application [v. 36]. He then proceeded to describe Jesus in a way quite suggestive to us of the Petrine Gospel of Mark, except in its reference to the period after the resurrection [37-42]. He could not appeal to their consciences with the charge that they had killed the Messiah, as he had been accustomed to do when speaking to Jews [2: 36; 3: 14, 15], but accomplished the same result by representing them to be subject to the Messiah's impending judgment [v. 42; cf. Acts 17: 31]. He found it pertinent to the situation of these synagogue Gentiles to assure them that Jesus was the One in whom were fulfilled the prophecies that they heard read in the synagogue from Sabbath to Sabbath [v. 43].

3. *God's indorsement of the new step.* It was reasonably clear to all concerned that God had brought his witness to the Roman's house, but all doubt was removed when certain well-known signs of agitation began to appear in the audience. Without giving Peter time to finish, or, indeed, do much more than begin, his address [11: 15], God hastened to indorse the forward movement by sending a manifestation of his Spirit like that of the day of Pentecost. This was conclusive [vs. 44-47], and Peter never ceased to regard it as such [15: 8, 9].

4. *The loving heart of God.* This great leader of the Nazarenes learned what others since from time to time have had to learn, namely, that God proposes to try to save a larger number than men have expected to see saved. Men give up their fellowmen far sooner than God does.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

God's love is like the tide of the sea as it enters the harbor, ready to lift all the shipping—the great ocean liner, the multitude of smaller craft, the millionaire's palatial private yacht and the old garbage scow.

Every great movement for the betterment of men originates in the loving heart of God, and is often first communicated to those who are steadily giving him their attention. It is significant that both Peter and Cornelius were keeping the regular prayer hour when God spoke to them [vs. 9, 30].



He
is well
entertained
who is treated to those
marvelously light and
delicate little biscuit—

*Bremner's
Butter
Wafers*

The thinnest, flakiest biscuit that
can be baked. Just a suspicion
of salt gives a pleasing flavor.
Served with good taste at any
occasion.

NATIONAL BISCUIT CO.

Not what is said of it, but
what it does, has made
the fame of the

Elgin Watch

and made 10,000,000 Elgins necessary to the world's work. Sold by every jeweler in the land; guaranteed by the greatest watch works.

ELGIN NATIONAL WATCH CO.

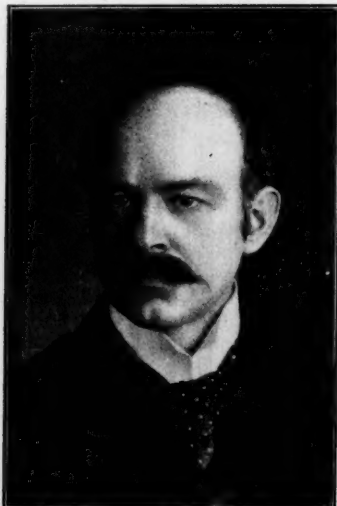
ELGIN, ILLINOIS.

*The International Sunday School Lesson for April 20. Text, Acts 10: 34-44. Subject, Peter and Cornelius.

The Literature of the Day

Western Civilization*

There are novelists, like F. Marion Crawford, who produce a story a year. There are other writers of fiction, like Barrie, Mrs. Ward and Mr. Cable, who brood for several years and then publish.



BENJAMIN KIDD

The verdict of time on the product of the two methods it is already easy to anticipate.

Mr. Benjamin Kidd is not a book carpenter. His first book, *Social Evolution*, published in 1894, was the fruit of ten years' study. Since then he has published but one, and that of minor importance—a by-product, as it were. Now he comes forth with another work of serious purpose. It is the first of several volumes, in which he is to set forth his application of the theory of evolution to social control. His book on *Social Evolution* did not escape severe criticism from men of various points of view, but it commanded attention as the output of a thinker on fundamental questions; and it has been translated into more foreign languages, probably, than any recent work of its kind by an English author.

This new volume cannot be truthfully described as easy to read, or as altogether convincing even when understood; but it is exceedingly suggestive, and leaves the impression of being a notable contribution to the literature of synthesis which must follow such a time of analysis as Western civilization has been passing through.

When, as now, it is easy for men to be satisfied with the present, it is well to find a social prophet who exalts the future. When there is a temptation to depreciate self-surrender and exalt self-assertion, it is comforting to find the exponent of revised, up-to-date evolution making essential Christianity always to have been, and ever to be, the putting of the present and all its interests under the control of the future and the infinite.

And in this agreement between essential Christianity and the truest interpretation of evolution Mr. Kidd finds the explanation for that disposition of the

western nations of Europe and the United States to ignore their present material welfare, to make sacrifices, and carry burdens present and future if thereby efficient higher living may be made possible for ever increasing numbers of men at home and in colonies over seas. The *laissez faire* theory of life, whether it pertains to internal administration or foreign relations, has no standing in Mr. Kidd's philosophy of national conduct.

At a time when not a few students of life viewed in its broader relations are disposed to think that never were men so unsocial, and never so bounded in their horizon by the present, it is well to have a man appear who, taking a broad view of life, and apparently dealing with sufficient data to support a generalization, asserts that the western Demos, "in full consciousness of the majestic process of cosmic ethics that has engendered him," is now projecting the controlling meaning of the world process beyond the present. This, of course, is the fundamental Christian point of view.

Mr. Kidd's statement of his own principles of social philosophy is involved, repetitious, and far from lucid. But his narrative condensations of movements of history, and his statements of present social conditions are well put.

The net impression of the book with most readers will be mixed. It grips you as you read it, and you are impressed with the resolute wrestle the man is having with some of the largest questions of life. But as you lay the book down it is difficult to have certitude as to where the victory lies, whether with the problem or with the philosopher.

The Mastery of the Pacific*

Events are marking this title indelibly on all minds. The important and far-reaching Anglo-Japanese alliance suggests the great value of this book to editorial writers and statesmen. It is an intelligent forecast of the new act on the world stage in the far East. The writer has long been a traveler, correspondent of the *London Times*, and student of international affairs. The use of the book, however, will not be restricted to diplomatic circles, for it contains many pages that leave as vivid impressions of the peoples, scenery, flora, fauna and social life of the Asiatic Pacific coast and the South Sea Islands as those of Melville and Stevenson. Enough new weird stories of the natives are brought directly from the sources to make the reputation of an unusual book. To have produced a mere compilation of so many first-hand observations would have been no trifling effort, but the whole mass of material is filled with the scientific and historic spirit.

The ethnology and geology of these Pacific stepping-stones is outlined in the introductory chapter, then the expansion of Russia over-land and America over-sea is treated, one-third of the volume being given to the latter. The different methods pursued by the great colonizing Powers are sketched, the inter-oceanic

canal problem, the new Japan, the passivity of the Dutch in Java, the parts the United States will certainly play in the Philippines, and England on the Canadian Pacific littoral, are all so well defined that the book seems a real prophetic contribution.

The New Books

RELIGION

Sermons by Rev. Edwin B. Webb, D. D., with Biographical sketch, compiled and arranged by His Daughter. pp. 251. Pilgrim Press.

The first part contains autobiographical and biographical sketches of Dr. Webb, letters to him, and addresses at the funeral and memorial services. The sketches are brief, but they give the most important matters and are written with sympathetic knowledge. The twelve sermons show what Dr. Webb was as a man, a Christian, a scholar, preacher and pastor. They are virile in thought, forceful in style, strong in faith, tender in spirit, rich in the sense of love to God and man. They are eminently preachable, and we hope will be read aloud in many family circles and in gatherings for public service when no minister is at hand. They are the life thoughts of a noble and greatly lovable servant of Christ.

Kinship of God and Man, by Rev. J. J. Lanier. Vol. I. pp. 269. Thos. Whittaker. \$1.00.

The first volume of an attempt "to rewrite all theology in the terms of biology." The attempt results simply in a rather clumsy echo of the commonly repeated notion that man is in every true sense the child of God. The author presents with the air of a discoverer certain truths—and certain errors—which are new only in form of the statement.

Scientific Basis of Sabbath and Sunday, by Rev. Robert John Floody. pp. 349. Cupples & Schoenhof, Boston.

The thesis of this book is that the Sabbath, which was an adaptation of the joyous lunar festival of the pagan nations until it was changed into a Puritan holy day during the exile, has no connection with Sunday, which from an independent source in the commemoration of the resurrection of Jesus developed slowly into a day of worship. It is surprising to find so thorough an evolutionist as the author placing such an impassable gulf between two cycles of development. He finds this view attractive because of the impoverishment which the Hebrew history suffers in his critical process, the Sabbath being a beggarly element of the world from which it is a satisfaction to set Sunday free. The practical chapters are discriminating and unexpectedly conservative.

Bible Characters: Stephen to Timothy, by Alexander Whyte, D. D. pp. 304. F. H. Revell Co. \$1.25.

Dr. Whyte has a Bible class of men with an attendance of about eight hundred, and another class as large, of women. His method in the main is homiletical, bringing in many bits of literature from his wide range of reading, and making many suggestions as to personal Christian faith and conduct. Many of these lectures have been reported in the *British Weekly*, after revision by the author, and have been issued in books. This volume, which begins with chapter ninety-seven, takes up New Testament characters from Stephen to Timothy, giving far the greatest space to Paul. Ministers and teachers will find these talks of value as connected with lessons now being studied in the Sunday school.

HISTORY

The Medici and the Italian Renaissance, by Oliphant Smeaton. pp. 286. Chas. Scribner's Sons. \$1.25.

This writer is the possessor of a charming, easy style, and has helped us to understand some of the contradictions of a picturesque period. The art of setting forth great figures in a few words is exemplified. The Florentine patrons of learning in their many-sided character have justice done them, the

* *Principles of Western Civilization*, by Benjamin Kidd. pp. 538. Macmillan Co. \$2.00.

* *The Mastery of the Pacific*, by Archibald R. Colquhoun. pp. 440. Macmillan Co. \$4.00 net.

strange mixture of the mean and the magnanimous in the fifteenth century is clearly drawn. The significance of the train of circumstances leading up to the Reformation is fully treated. The Medici and their Humanistic influence, their semi-pagan morality, their culmination in Pope Leo and his relation to Luther are admirably portrayed. If one would obtain the compact result of much learning let him read this book in connection with Professor Lindsay's Luther, also of The World's Epoch Makers' Series.

Edward Plantagenet, by Edward Jenks. pp. 360. G. P. Putnam's Sons. \$1.35.

The author is an English lawyer, and his study of the work of Edward I. in the formulation and development of English Common Law is broadly based and therefore interesting. For the most part he has succeeded in making clear to a layman the technical side of his subject, and the narrative portion is well handled. The book is not really a biography—you do not feel the personality of Edward; but the author puts his readers into the time of which he writes, and you are, as it were, a humble subject of Edward, never knowing him, but seeing what happens under his rule.

The Conquest of the Old Northwest, by James Baldwin. pp. 263. Am. Book Co. 60 cents.

Supplementary to but independent of the author's *The Discovery of the Old Northwest*, which we noticed favorably some time ago. Intended for younger readers, it will interest their elders also by its fresh presentation of little considered facts of our national history.

Town Life in Ancient Italy, translated by William E. Waters from the German of Prof. Ludwig Friedländer. pp. 62. B. H. Sanborn & Co., Boston. 75 cents.

A clearly written sketch of life in the provincial cities of Italy in the first century A. D. The material is drawn from scattered allusions in the writings of Latin authors of the period and from monuments and inscriptions. The general appearance of the towns is first described, with an account of how the streets and houses looked; a discussion follows of municipal government, of social classes, popular amusements, religious observances and, finally, of relations with Rome. The book, though brief and compact, contains valuable information, and should serve as a convenient reference work for readers of Juvenal, Pliny and other first century writers.

FICTION

Widow Wiley and Some Other Old Folk, by Brown Linnet. pp. 307. E. P. Dutton & Co. \$1.50.

A series of rather trifling sketches of old people who live in England, illustrated with attractive pictures.

Melomaniacs, by James Huneker. pp. 350. Charles Scribner's Sons. \$1.50.

A series of short stories satirizing musicians, authors, artistic and literary Bohemians and the symbolistic movement. In the first story the chief figure is tortured to death by the music of the Lord's Prayer in B, in the second he drowns himself, in the third he drank absinthe and disappeared. These sketches have cleverness and literary skill, but many of the characters are not good company, and some are immoral and repulsive.

Under My Own Roof, by Adelaide L. Rouse. pp. 291. Funk & Wagnalls Co. \$1.20.

It hardly seems as if the history of a stout, middle-aged newspaper woman, with no family and no home, could be very interesting. But one follows with appreciation the life of this tranquil heroine. We rejoice with her as she builds and furnishes her longed-for home. It is a wholesome book, with some witticisms and interesting references to literature and analyses of human nature.

Wolfville Days, by Alfred Henry Lewis. pp. 311. F. A. Stokes Co. \$1.50.

Sketches of life in an Arizona camp, related with spirit and in a dialect fascinating for its weird peculiarity. The stories in some cases jar on polite ears, and the book will hardly be put into our public schools as a scientific temperance text-book or as a specimen of the best American literature. Yet mature readers who are not too sensitive to other people's moral delinquencies will enjoy reading Wolfville Days, as they have enjoyed its predecessor, Wolfville.

The Sandals, by Z. Grenell. pp. 59. Funk & Wagnalls Co. 40 cents net.

An imaginary history of the sandals which were taken from the feet of Christ after the crucifixion by the Roman soldiers.

MISCELLANEOUS

Adventures in Tibet, by William Carey. pp. 285. United Society of Christian Endeavor. \$1.50 net.

Mr. Carey bears the honored name of his great-grandfather, the pioneer of modern missions, and is himself a Baptist missionary in India. His interest in Tibet grew out of a sojourn in Sikkim, in the Himalayas, on the Indian side of the Tibetan frontier, where he met the border missionaries and came in contact with travelers from the interior. He has gathered much interesting information about the country and the ways of the people. Upon this follows a reprint of the diary of Miss Annie R. Taylor, a missionary whose journey in disguise in Tibet is one of our best sources of information. There are many admirable illustrations, but the absence of an index greatly limits the usefulness of the book.

How to Prepare Essays, Lectures, Articles, Books, Speeches and Letters, by Eustace H. Miles. pp. 418. E. P. Dutton & Co. \$2.00 net. The obvious objection to this book is that it is too painstaking and elaborate. One can't see the wood for the trees. The mastery of its machinery for thought must take time

which had better be spent in thinking. Yet it is full of sensible suggestions, and is in fact a sort of cyclopedia of rhetorical processes to any part of which reference is easy by the help of a full index. The atmosphere is English; the summarizing rhymes at the end of chapters are amusingly wooden.

The Purgatorio of Dante Alighieri. pp. 442. Macmillan Co. 50 cents.

This completes the edition of Dante's great poem in the Temple Classics. The prose translation, which page by page faces the Italian text, corresponds *terzetto for terzetto*, so giving idiomatic freedom to the translator and yet keeping close to its purpose of introducing the reader to the original. The translation is by Mr. Thomas Okey, the arguments prefixed to each canto are by Rev. Philip H. Wicksteed, the editor is Mr. H. Oelsner. It is a beautiful edition of the greatest of Christian poems.

Romantic Love and Personal Beauty, by Henry T. Finck. pp. 560. Macmillan Co. \$2.00.

A new edition of an exhaustive work on the philosophy and history of romantic love, much discussed when first published. In accordance with Mr. Finck's theory that in modern love the admiration of personal beauty is by far the strongest of all ingredients, a large part of the volume is devoted to the subject of personal charms and hygienic advice.

Book Chat

Dr. S. Weir Mitchell's latest story, *New Samaria*, will appear in *Lippincott's Magazine*.

Frances Hodgson Burnett is planning another novel, to be entitled *The Destiny of Bettina*.

Booth Tarkington of Indianapolis, author of *Monsieur Beaucaire*, has entered politics and won a caucus nomination.

The University of Wales is to confer the degree of Litt. D. on George Meredith. His mother was Irish and his father Welsh.

A copy of Robert Browning's first book, *Pauline, a Fragment of a Confession*, brought \$720 at an auction sale in New York last week.

England is to have a quarterly called *The Shrine* devoted to Shakespeariana and the study of Shakespeare. The first number will appear in Stratford-on-Avon on the last of April.

Rev. C. A. Dinsmore's book, *The Teachings of Dante*, has gone into its fourth edition in this country and is selling well in England, where the reviewers have been prompt and emphatic in their praise.

Rev. Dr. A. H. Smith's book *China in Convulsion* is, in the opinion of the *London Times*, "the most complete and competent work on the events of 1900 and 1901 in north China that has appeared in any language."

Richard Harding Davis has begun a new novel in the current *Scribner's*, illustrated by Walter Appleton Clark. "Captain Macklin" carries the reader from cadet life at West Point to a revolution in Honduras, and will be followed with interest.

There are certainly indications of a reaction in favor of the long, slow-moving novel. Richard Calmady is one and another is Mrs. Wharton's two-volume novel, *The Valley of Decision*. Its edition of 5,000 was exhausted within a fortnight after publication, and it has been one of the books most in demand in New York.

The very spirit of the Spring breathes in the April number of *Country Life in America*. Next to being out among the blossoming trees or hunting for shy spring flowers is the pleasure afforded by the beautiful pictures of them reproduced in detail in this magazine. The illustrations of landscapes, wild animal life and cloud effects are also most unusual.

The death of Thomas Dunn English of Newark, N. J., author of the ballad *Ben Bolt*,

which Du Maurier made famous anew in his book *Trilby*, removes a venerable figure from the world of American letters. Dr. English had been prominent in journalism and in politics and had shown the customary versatility of the Celtic race, he being of Norman-Irish stock.

Recent numbers of *Out West* and *The World's Work* have interesting articles about Chinese newspapers published in California. In San Francisco there are four Chinese dailies, besides several weeklies. *The Chinese World* is the most radical in policy, for the editor is secretary of the Chinese Empire Reform Association, and an earnest worker for the advancement of New China and the suppression of the Boxers.

Rev. J. Hirst Hollowell of Rochdale, Eng., when in this country attending the International Congregational Council, made a very careful study of our system of popular education, and he has embodied the fruit of his investigation in a book entitled *The American School System: How It Solves the Problem of Race and Higher Education*. It is the sort of a book which Britons need now if they have any idea of maintaining their present place among the nations.

The volume issued by the authorities of Dartmouth College, giving the proceedings at the commemoration, last September, of Daniel Webster's graduation 100 years before, is valuable for the appreciations of Webster by Chief-Justice Fuller, Senator Hoar, Congressman McCall, Edward Everett Hale and William Everett and the other speakers of the day. It is also a fine piece of book-making, creditable to the Dartmouth men, Messrs. Hopkins and Keyes, who have edited it and supervised its printing. It is for sale at the college, and will be needed by all whose libraries pretend to be complete in Websteriana.

Masters in Art is a popular series of illustrated monographs on the great artists issued monthly by Bates & Guild Co., Boston. It deserves heartiest support, for not only are the reproductions of the masterpieces surprisingly fine, considering the relative inexpensiveness of the publication, but the text appended summarizes the opinions of the best art critics of all countries on the artist and his work; and the bibliography guides those who care to follow the matter farther. Phidias, Perugino, Holbein the Younger and Titoretto are the subjects in the January, February, March and April numbers.

New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D.D., Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

At the
State Meeting

Before the issue of the next broadside for this state, the General Association will have met and done its work for this year. We have hardly become used to its early date, May 6-8. The entertaining church—the First of Keene—is making generous provision for hospitality, and has already sent out its invitation to the churches. That its spiritual atmosphere will be warm must be evident from the twenty accessions on confession at its recent communion. The general committee has prepared a program sure to be not only attractive, but stimulating and helpful. It now remains for the churches to be spiritually prepared for the occasion, and to appoint delegates who can bring back the spirit of the meeting.

A Beautified Country Church

About thirty years ago the Littleton edifice was extensively improved and modernized, the gallery being removed and two spires added. Little has been done to its interior since then, until this winter. Within the past six months, however, it has again been thoroughly renovated, with a beautiful house of worship as the result. New window frames and finish of ash, a hard wood floor, and ash and oak doors—the upper half of the inner ones of plate glass—have been put in. The walls are forest green in tint with a handsome arabesque dado, while the rich paneled ceiling (metal) is finished in dull cream. The Y. P. S. C. E. contributed an oak communion table; and the retuned organ pipes have been decorated with gold leaf with green trimmings.

The church has been the fortunate recipient of fifteen fine stained glass windows, thirteen of which are memorials. The largest, the fine Kilburn Madonna window, has already been described in these columns. Another exceptionally artistic window is in memory of the pastorate of Rev. F. G. Chutter. It is a resurrection scene, taken from the altar-piece of a church in Norway. Except for the upward-pointing angel, sitting on the end of the sarcophagus, the scene is finished in dark rich tones. The astounded women are finely represented in expression, pose and drapery. This window is placed beside the pulpit, and faces the congregation, with the sun behind it. Hence the dark, mossy effects of the cave interior are grateful to the eye.

The corresponding window on the other side of the pulpit is a rich reproduction of Hoffman's Christ at the Well. The window adjoining it in the side wall presents The Angel of Intercession, a strongly drawn figure in a field of lilies. In the opposite window stand the forms of Christ and the rich young man, after Hoffman. Midway on one side is the pictured scene of Christ healing the sick—Hoffman's conception again. Across from this is a window in memory of one of the two ministers who founded the church ninety-nine years ago, Rev. David Goodall. It is a poetic reproduction of Millet's Sower. Oak leaves and acorns below and passion-flowers and a brilliant crown above fitly suggest a strong, life-giving, loyal Christian service in a pioneer community.

Of the four decorative windows, three are erected in memory of former pastors and members: One bears the eucharistic cup, another many palm branches, a third displays tall crosses twined with passion-flowers, while the fourth is a blue field strewn with

lilies. There are small but rich memorial windows in the vestibules, one bearing a noble Dorcas head.

The exercises of rededication were unpretentious but impressive. There were brief addresses by the pastor and the donors of the windows or their representatives, followed in each case by an interpretation of the pictured scenes and symbols; a short ceremony of surrender of the church by the repair committee to the ecclesiastical society, and finally a solemn prayer of dedication in which, by means of numerous responses, people and pastor joined.

W. F. C.

The Latest Phase of the Temperance Movement

This is a public discussion by Rev. J. H. Robbins, superintendent of the Anti-saloon League, and D. W. Perkins, Esq., of Manchester, advocates, respectively, of prohibition and license. The meeting is to be held in Manchester, Apr. 30. Rev. Thomas Chalmers, at whose suggestion the arrangement has been made, presiding. It has in view a better understanding of the claims of the respective parties. Two sessions will be held and the time will be equally divided between the two sides, with opportunity to consider any questions submitted in writing and properly signed. The following statement and questions will form the basis of the discussion:

It is agreed that the excessive use of intoxicants is an evil of great magnitude and of far-reaching injury to the community, and that any steps which tend to diminish the same are deserving of the unqualified support of all good citizens.

What is the best solution of the liquor question in New Hampshire and for New Hampshire?

What is the duty of a Christian in the premises?

It is rumored that those who have been selling "imitation" beer, having so small a percentage of alcohol that its sale is allowable under the law, are gradually changing to the "real stuff" and resuming the old-time traffic. Also that enforcement of the prohibitory law is weakening. Some former saloon keepers have given up their United States' license since its possession has been adjudged sufficient evidence to convict them as law-breakers, and they have been made to understand that any attempt to sell without a license will render them liable to arrest by United States officers, thus doubling their risk of prosecution. Nor can they escape on the plea that the license was taken under another name. Fictitious names will not excuse, as eleven found recently in Suncook when put under arrest by the United States attorney. Six had suspended sentences hanging over them of \$100 fines and three months in jail, and these the county solicitor has been petitioned to enforce. No weakening is to be allowed when the fact is known to the officers of the Anti-saloon League. N. F. C.

Work Among Children

Extensive improvements are to be made the coming season at the Orphans' Home in Franklin, including the enlargement of the kitchen and kindergarten department, the building of a chapel and a large barn. About 130 children are now in the home. Recently the number to be admitted has been limited to 150. Rev. R. P. Gardner, the new superintendent, proves the right man for the place.

Reference was made a few weeks ago to the annual Children's Benevolent Fair of New

Ipswich. These added facts of interest have been gleaned: It has been kept up ever since 1863, and has encountered only three stormy days. The net amount raised in the thirty-nine years is \$2,416, a yearly average of over \$60. Instead of becoming an old story, the work is taken up each year with fresh interest. Over \$108 was raised this year, and all has been given to benevolent objects. The children get up and manage the fair themselves, and, though it is unsectarian, most of the participants are connected with the Congregational church.

C. S.

Incidents in the North

Lent has not passed without notice in the north country churches. At West Lebanon well-sustained services were followed on Easter Day by a decision service in the Sunday school. About forty persons signed cards containing a brief confession and covenant. The pastor hopes to organize most of these into a special class.

Features at Littleton were a series of missionary lectures by the pastor, based on the handbook *Via Christi*, and a week of lectures on *The Reasonableness of Christianity*, by Dr. J. B. Koehne. At Berlin a consecration card, committing the signer to the Christian life and also to such special forms of service and of giving as he may choose, has been used in a quiet way.

Haverhill has just voted to adopt individual communion cups; West Stewartstown has procured a new organ and new hymn-books; Bethlehem closes its financial year with the best showing in its history, \$200 ahead; and Littleton, at its recent annual Fellowship Meeting, voted to drop from its name the word "First"—inserted about forty years after the formation of the church—and to be known simply as the Congregational Church of Littleton.

C.

A Good Man Gone from Springfield

The city mourns the loss of Henry S. Lee. Immortality was brought to light for him a few hours before Easter brightness flooded the city. Other citizens have been more prominent in many ways, but he was the best loved and most trusted man in Springfield. He valued money for its power of helping others, and gave himself with his alms. Modest, unassuming, generous, he held a large place in the affections and business interests of the city. He was president of our largest financial institution, a trustee of numberless public concerns and private estates, a friend of the poor and a confident and adviser of all classes and conditions of men. He was for many years a devoted member of South Church, but his sympathies were larger than any one parish. He was foremost in the movement that established the Sunday school on the hill, out of which grew Hope Church, and in other directions he was influential in church extension. But Mr. Lee will be missed more for what he was—a man of sterling Christian character—than for what he did. South Church was crowded at the funeral, April 2, and as a further testimonial of public esteem a memorial service was held in Court Square Theater the following Sunday afternoon.

H. L. B.

The Bishop of London, Winnington-Ingram, has been compelled to decline the invitation of Bishop Potter to visit the United States soon. Pressure of episcopal work at home prevents him from doing what would be a pleasure to him and a benefit to the American church. For his type of Christianity is social, and his zeal for active Christian service intense; and for an Anglican clergyman he is very reasonable and catholic toward non-Episcopal clergymen and churches.

Colorado

Consulting State Editor: Rev. D. N. Beach, D.D., Denver

ITS STATUS

Colorado was probably never in such good condition, nor more full of promise, so far as Congregational interests are concerned, than now.

DENVER

Our great pride is the People's Tabernacle. Rev. Thomas Uzell is seeing of the travail of his soul and being satisfied. So is his brilliant and devoted associate, Rev. C. J. Hall. The new building was occupied in midwinter; became at once the headquarters for our ministerial gatherings; and will be fully dedicated on the completion of its great auditorium within a few weeks. The latter will be equal to any in Denver in seating capacity and superior to any other acoustically. Audiences are large, accessions constant, institutional features multiplying. Brother Hall and the Parson are as different as a red horse and a black, but they are a tremendous running team and draft team, too.

Rev. Addison Blanchard, at Second Church, has recently become chairman of our Home Missionary Committee, and is active for the field at large, but with no diminution of his effective Bible teaching and preaching at home.

Rev. J. H. Singleton, fresh from his successes in Routt County, is taking hold finely at Villa Park, in place of Dr. Drake, retired because of ill health. Rev. J. H. Jenkins, just when, after a long struggle, North Church was coming to better days, has been laid aside, perhaps permanently, from ministerial work by nervous breakdown. He, his devoted wife and the church, have general sympathy.

The pastor of First Church concluded a religious story, called The Annie Laurie Mine, after the Sheldon method, which has taken twelve evenings, and has accomplished good—the first venture of the kind in Denver, perhaps in Colorado.

PUEBLO

Brother Gammon, at Pilgrim, materially strengthens our force in the Arkansas Valley. He is thoroughly trained and wise. Mr. George E. King, a leading business man of his church, has lately gone on the Home Missionary Committee, and plans are forming for enlarging our work, particularly near the great steel plant, where 400 new houses are building. Other fields wait, Cañon City, Florence, Salida, Rocky Ford (of muskmelon fame). Pueblo is the Pittsburg of the far West. Several millions are being invested there now in enlarged facilities. Our churches will keep pace.

As interesting developments as anywhere in Colorado are those under Rev. W. T. Patchell at First. He came to a church too liberal in its mere "covenant" for practical efficiency. He was a liberal man, but a gospelist; and, little by little, the tide has turned. Within a few months forty members have been added, thirty on confession. These are largely thinking adults, whom the pastor has been able to help in intellectual difficulty. The Endeavor Society has been new born for service. A mission has been started at "The Grove"—a most needy quarter. A strong Sunday school, a C. E. Society of about thirty members, a reading-room and library (for which the pastor raised the money) and prospect of a church are its fruits already. Beginning in a mining camp, then going to the rural church at Eaton, and thence to Pueblo, Mr. Patchell has steadily grown in intellect and spirit and grace, and to higher and higher esteem from the churches. He was a power at the recent New Mexico C. E. Convention at Albuquerque.

STRATEGIC POINTS

Trinidad is recovering lost ground, and is becoming the key to the coal mining area of Southeastern Colorado.

Rev. George Eaves, at Silverton, is re-creating, not only our church work there, but the very spirit of that lofty mining city.

The great Routt County enlargement of work receives new impulse from the prospect of the new "Denver Road"—pushing through the mountains almost directly west of Denver, and saving the long detour by Cheyenne, Ute Pass, or Pueblo in getting west—which will cut through agricultural and mineral areas of almost incredible value.

Rev. F. M. Sheldon at Greeley, in his first year out of Yale Seminary, is meeting with marked success. His recent installation was a love feast of the churches.

Rev. H. H. Walker, at Boulder, the center of the oil discoveries, is having large encouragement. Chairs have to be brought in for his audiences. He has declined offered increase of salary, and there is talk of a new church and parsonage too. He was an Andover fellowship man and a Berkeley Temple worker (as was Mrs. Walker), and such training tells.

Rev. F. E. Knopf, late of Kansas, begins his work at Cheyenne (just over the border), in President Gates's place, under happy auspices.

COLORADO SPRINGS

First Church—with Hillside Chapel and Colorado City, its daughters; benevolences large; congregations eager; its work on all sides aggressive and prosperous—is the key to the Springs' vicinage.

Rev. M. D. Ormes at Second is following in Dr. Gregg's steps in the long pastorate. Each year strengthens the hold of both men on the community and on their work, and adds to its efficiency.

Colorado College is greatly prospered. President and Mrs. Slocum, on their Sabbatical in Europe and the Orient, are much missed, but with Prof. E. S. Parsons as acting president their work is in good hands, and the college "marches on"—the best thing between the Missouri and the Pacific.

HOME MISSION FRUIT

Below are the figures (abridged) which Superintendent Sanderson gave the Home Missionary Committee the other day. They are due, under God, to a "rustling" and consecrated superintendent, to a strong state evangelist, Rev. W. C. Veazie, and to a united grant from New York and in Colorado.

SUMMARY OF HOME MISSIONARY WORK FOR TWO YEARS ENDING MARCH 1, 1902

	1900-1	1901-2
Missionaries	39	45
Churches supplied	42	51
Outside preaching points	38	31
Added on confession to H. M. chs	230	328
Added by letter	91	321
Debts paid	\$1,297	\$2,678
Conversions (reported)	262	211
Churches assuming self-support	1	3
Churches organized	7	9
Benevolent contributions	\$1,897	\$1,260

All but two Home Missionary churches report additions.

INTERNATIONAL CONVENTIONS

The Sunday school workers of Denver are all alive in anticipation of and preparation for the Tenth International Sunday School Convention, to be held here June 26-30. Already its power begins to be felt.

Denver Endeavorers are overjoyed at having secured the International C. E. Convention of 1903. At the first gathering of the Denver Union after the decision, held at First Church, March 28, the ball was set rolling. The enthusiasm was a prophecy for July, 1903.

At a meeting in the interest of keeping a popular pastor who had been called to another church, among testimonials to his worth was this from a prominent man, not a church member: "He has attracted me because he is not merely a good minister—which is where so many of the clergy stop

and consequently fail—but because he is both good and good for something." This is significant as indicating the sort of spectacles through which the ministry is viewed by a hard-headed, though warm-hearted man of affairs.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 20-26. How Can I Know that I am Saved? John 8: 32; 1 John 3: 14; Rom. 8: 1-16; 1 John 4: 7.

The natural heart craves signs and wonders. So a multitude of artificial tests of personal salvation have grown up. Christians have demanded of themselves much more than Jesus Christ ever demanded of them. Some mystical inward witness has been sought, some mighty attestation of the Spirit to the fact that they were accepted children of God. Some of the sweetest, purest souls this world has ever known have subjected themselves to seasons of introspection and self-discipline that have frequently ended in gloom and despair. We of this generation, to whom such a question as the one with which we have started seems somewhat remote, do not begin to realize how other generations of Christians have faced it with quivering personal anxiety. What would they not have given to receive the assurance that they were safe as respects this life and particularly as respects that which is to come?

The inquiry might have been justifiable if it had confined itself to a few simple Biblical tests. John, for instance, says, "Hereby we know that we have passed from death unto life, because we love the brethren," and again, "He that saith he abideth in him ought himself so to walk." It is not at all a question of ecstatic feeling, or of enjoyment of prayer, or of utter indifference to earthly things, but it is a question primarily of love. A man knows whether or not he is trying to live in the atmosphere of the 13th chapter of first Corinthians and to walk along the pathway outlined by the Sermon on the Mount. A saved man is a loving man. The love begins with the circle of those for whom he is most responsible and with whom he is most constantly thrown and then he tries to love to the best of his ability. Then his sympathy widens to those in the neighborhood, the community, the nation, the world. So if genuine, impulsive love is welling up in his heart he will not be likely to trouble himself with this question, or if he does the answer will be ready at hand.

There are practical tests, too. Bishop Hannington, when a young man, said that one reason why he thought he was a Christian was that he liked to go to prayer meeting better than he used to. This is by no means a conclusive evidence of salvation, or the absence of the fondness any sure sign of moral degeneracy. It depends upon the prayer meeting. But it is one of several practical tests. Does a man like the company of Christian people, does he like to hear about the progress of the kingdom of God, does he yearn for peace in the industrial world, does he have a growing disposition to perform the simple routine acts of every day helpfulness?

We would not bring back the days of our fathers, when the demands of a harsh theology made men morbid, but we are foolish when we go to the other extreme and forget that we have a soul to save. Horace Bushnell once said to a young woman in the most natural way imaginable, "Have you found your place?" We should ask ourselves, now and then, if we have found our place in God's universe, if we are co-operating with his laws and seeking above everything else to glorify him. A man may know whether or not he is in his proper place, and he may have the joy and peace arising from this consciousness

Good News from Mt. Hermon St. Louis's Religious and Civic Awakening

The revival for which Mr. D. L. Moody prayed so earnestly during the last years of his life—and Major Whittle no less so—has begun at the school for boys and young men at Mt. Hermon. It has come in the early spring, at a time when outdoor attractions are apt to divert young men from indoor meetings and enthusiasm in religious work often wanes. It has sprung up, not as a reaction from apathy and indifference, but as a climax to a long winter marked by earnest prayer, steady interest in Bible study, missionary effort, generous, systematic giving, amounting often to real sacrifice and personal work. It grew out of little group meetings for prayer held daily in the different school dormitories.

On Sunday evening, March 16, Dr. F. N. Seerley of the Springfield Training School addressed the meeting of the school Y. M. C. A. He is the physical examiner at Mt. Hermon and uses the great opportunity which he thus has of knowing the boys to help them toward clean and strong lives. As he spoke frankly about the temptations common to young manhood and the power to overcome them by the complete surrender of the life to Christ, God's Spirit moved quietly but mightily on the hearts of his audience. At the close he asked all who were determined to yield their lives completely to Christ to come forward and take him by the hand. In the moment of quiet that followed, one after another, young men who had been active in the social and athletic life of the school, but not in the religious life, crowded the space in front of the platform. In the after meeting and in small meetings throughout the week one man after another came into the joy of assurance and the freedom of testimony.

Sunday, March 23, three trustees of the school, Messrs. Henry M. Moore and Henry H. Proctor of Boston and George E. Keith of Brockton, Mass., were present. The earnest words of these business men at previous visits have awakened new interest in the hearts of many students. This time they found a work already begun in which they joined. One after another during that day swelled the ranks of Christ's followers, until at night, at a little gathering of those whose lives had been transformed during the past week, more than sixty were present.

Since then the work has been deepening. Of the 420 students scarcely a dozen are not now openly on the side of Christ. When this term closes, April 21, 300 of these students will scatter in all directions for their summer work; while about 100 will go on with the 200 students who are expected for the term beginning April 30. More than twenty of those who have lately found Christ have asked to unite with the Mt. Hermon Church on April 20. Others will unite with their home churches. The closing days of Northfield Training School also were full of unusual blessing, and the seventy students who have just gone out from it carry with them a deep devotion to Christ.

Strong faith is felt that this movement will not stop where it has begun, chiefly because it has been from the beginning so evidently the work of God. This is shown not only because it grew out of small gatherings for prayer, but by many incidents in its progress, with one of which I close. On the Sunday night that Dr. Seerley spoke, one student was in Brattleboro, where he had permission to spend the day. The night came on and for no reason that he could explain he felt restless and found he could not sleep. After long thought he rose to pray, gave himself completely to God and went to sleep with a new peace in his heart. When he got back to Hermon next day, he heard for the first time about the meeting and its results, and found that his roommate, also convicted of sin, had spent much of the night in prayer and before that day ended he also had yielded his life completely to Christ.

J. M.

The coming here of Campbell Morgan will be accounted one of the greatest epochs in our religious history. He could give but two weeks of service, but that was sufficient to arouse the churches and to leave a lasting impression. Meetings were held in Pilgrim Church for a week, when the great crowds demanded a larger auditorium. It was almost a unique experience in our history to find people turned away by hundreds twenty minutes before the time for the meeting to begin, as happened several times during his stay. Afternoon services at four were devoted to Christians, and consisted chiefly in exposition of things fundamental. For example, those of the second week he gave entirely to one theme—Prayer. Some sessions were unique and of unusual power. One evening witnessed Pilgrim Church entirely filled with men. On last Monday he addressed the Ministers' Alliance, on Preaching, answering in the negative the question, Have the times changed the ideals of preaching? It was so masterly an address, there was such fusing of the intellectual and spiritual, that it would be an incomparable essay to put into the hands of every theological student. He said that if the American preacher comes short, it is in his last five minutes. The presentation of truth is strong, logical, convincing; but the ringing appeal to the will—the essential of preaching—is for the most part lacking. We should return to appeal. Campbell Morgan generally used the Irishman's privilege of "saying a few words before he began," and these introductory utterances were among his best. He restates the old doctrines in terms of modern thought, with superb mental and spiritual equipment and the enthusiasm of conviction. He is essentially an expositor, with much of the character of the old-time prophets. He impresses as having complete mastery of his theme. He is certainly unlike the minister of whom it was said he had only two faults—first, he had no delivery; second, he had nothing to deliver. It has been an inspiration to his fellow-workers to meet him and receive his messages of truth. He goes from here to St. Paul.

Compton Hill Church, Rev. W. W. Newell, pastor, is following up the Morgan meetings with a series of special services, to continue two weeks. The preacher will be Rev. A. J. Smith, who was assistant pastor with Rev. J. Wilbur Chapman at Bethany Church, Philadelphia. Maj. Fred. S. Marquis is to have charge of the music. Major Marquis has a unique personality. He served as an officer of volunteers in the campaign of Santiago, Cuba, and is still actively associated with military life, holding a position in the Ohio militia. This church had just completed a census of its parish, listing 12,000 people and disclosing 800 families not connected with any church.

St. Louis is now in the throes of the trial of the municipal hoodlums. One has been convicted and sentenced to three years in the

penitentiary, and the conviction of others is expected. This has come about in the face of clever counsel, technical obstruction and money spent like water. If only Ed. Butler, the St. Louis "Croker," can be convicted, it will put heart into all movements afoot for the moral cleansing of the city. This Ed. Butler is the man who brazenly boasted of his success at bribery, and could not conceal his glee at the clumsy methods which exposed the Suburban Railroad people, who had refused to pay his price for securing desired legislation. His figures, he said, were high, but that was because he was professional and never failed. After seeing his man and fixing the deal, he said, as a pious citizen he went home and prayed. If our clever city attorney, Folk, who has these bribery prosecutions in hand, can have his way, our boss briber will wear stripes and have at least twenty years—for devotions.

C. L. K.

Constructive Work in Detroit

When, a little less than a year ago, First Church, Detroit, called Dr. J. W. Sutherland to be associated with Dr. Boynton, it was for the purpose of organizing a branch church in the northern part of the city, rapidly developing as one of its choicest residential portions. First Church had maintained a branch Sunday school there for over three years, and for more than two years had owned a choice \$10,000 lot for a chapel. Ground was broken on this lot last summer, and a temporary \$6,000 chapel was erected which in November was dedicated free of debt, First Church contributing \$2,000 towards the building and friends in the neighborhood paying the remaining \$4,000. A branch church was at once organized and regular Sunday and midweek services were established, which were in charge of Dr. Sutherland. Attendance and interest grew steadily, and on Easter Sunday the branch church was organized as independent and self-supporting, under the name of the North Congregational Church, with a membership of 207. Of these 55 came from First Church and 27 from other Congregational churches; 40 from Presbyterian churches; 17 from five other denominations; and 68 on confession. Deeply impressive at the public service was the baptism of twenty-eight adults, and the enrolling of the church by the members, as they came forward to receive the right hand of fellowship from Drs. Boynton and Sutherland. In Dr. Boynton's tender and stimulating address he urged the newly-organized church to enter upon a career of sacrificial service. The membership consists largely of adults, most of them in the prime of life. The church is fully alive to its exceptional opportunity, and is already splendidly organized for aggressive service. It bids fair to become within a few years one of the strongest of our denomination in the state.

Dr. Sutherland, in order to accept the unanimous and hearty call of the newly organized North Church, has resigned as assistant minister of First Church. Having generously set aside its own immediate interests to assist

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The most economical of all leavening agents, and makes the finest food.

In establishing North Church, First is now ready to call an assistant for Dr. Boynton. This mother church has grown within the last few years to such magnitude in numbers and organized work as to require two pastors if she is to take full advantage of her splendid opportunity. That she intends to be true to her traditions is shown by the fact that notwithstanding the heavy loss which many of her members sustained in the recent bank failure, nearly \$1,000 were contributed at Easter toward the salary of the prospective assistant.

W.

Installation at Holbrook, Mass.

The Winthrop Church, pastorless for more than a year, has just settled a pastor under auspicious conditions. Much of the time since the retirement of Rev. W. F. Low the church has been ably supplied by Rev. C. S. Brooks. At length, in the neighboring city of Quincy, the church found the man of its choice in Rev. W. W. Dornan, pastor of the United Presbyterian church. The council convened to celebrate the nuptials pronounced it an excellent match. Mr. Dornan is a Scotchman by birth, though educated in our best American schools. Licensed and ordained a Congregationalist, he began his ministerial labors among the Mountain Whites, under appointment of the A. M. A. Five years ago he came to Quincy as pastor of the newly organized U. P. church. In a half-decade the membership has increased from forty to about 160; the dingy hall has given way to a new and commodious edifice nearly free from debt. He began with a handful of people and leaves a good sized parish and a well-organized church. Mr. Dornan has been identified with the educational, temperance and Y. M. C. A. interests of Quincy and will be greatly missed.

Winthrop Church has an honorable record, a large and well-equipped edifice, a loyal constituency. It is enthusiastic in its welcome to the new pastor and optimistic as to the future. The installing services were largely attended and inspiring. Special mention should be made of the sermon by Dr. F. E. Emrich. Unless all signs fail, this new pastorate will bring spiritual prosperity to Holbrook.

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The size is at first sight imposing. A 52-inch mirror and a 60 inch linen drawer are not commonplace dimensions. There is an 8-compartment bottle drawer and two cavernous closets. The drawers for small silver are at the top. There are also corner galleries for decanters, with a connecting shelf between.

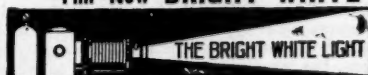
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The Business Outlook

The general trade situation continues extremely healthy and strong, and merchants and manufacturers are viewing the future with considerable complacency. Of course, the outcome of this year's crops will be watched with great interest as, should there be another failure in the harvests of the magnitude of 1901, the business of the whole country would undoubtedly suffer. It is unusual, however, for two crop failures to come together. The present prospects for winter wheat are good and the appearance of moisture last week has further improved the outlook. Bank clearings and railroad earnings are on an enormous scale, and reports coming in show that a large volume of business has been done during the first three months of the current year at fair profits.

The only serious disturbance in the entire situation are labor troubles, but these look as though they would be adjusted in due time. Iron and steel are still booming and a firmer tone in the textile markets is to be noted. The boot and shoe industry in New England is suffering and only the big factories can run at a profit. Wool is rather quiet and wools steady and in fair demand. The money market is not as firm as many expected it would be around April 1. In Wall Street it looks as though the annual spring boom had started. Railroad stocks seem to be in the most favor. In Boston copper stocks are for the most part dull and neglected.

In and Around New York

A Memorial to Pilgrim's Founders

Another window has been unveiled in the Church of the Pilgrims. This is in honor of the founders of the church, and is the gift of a present member. The subjects are The Sower and The Reaper. The color scheme is low in tone and full of depth and richness. The figures are darker than the background, while the treatment of the light gives the effect of parting day. The unveiling took place just before the morning worship on Easter Day. Below the window is a brass tablet bearing the names of the founders.

Immanuel's New Pastor

Rev. J. Alex. Jenkins began work here last Sunday and on Tuesday met members of the congregation socially at a reception given him and Mrs. Jenkins in the church parlors. He makes a favorable impression and his people feel that he will worthily succeed Dr. Ingersoll. He came to this country from Wales at an early age and received most of his education here. He graduated at Oberlin and his first pastorate was in the Welsh church at Dundaff, Pa. Later ones were in St. Paul, Minn., and Zanesville, O. Mr. Jenkins's father is in the ministry in Wales, and his wife is a daughter of Rev. J. E. Jones of Oskaloosa, Io.

Trinity's Prosperity

Trinity Congregational Church, New York city, is enjoying prosperity and steady growth. Fifty-two members have united during the two years in which it has been under the pastoral care of Rev. F. B. Makepeace. The entire indebtedness on the property has recently been paid, including a return of \$1,130 to the Church Building Society, from which it received aid when the house of worship was built, and the pastor's salary has been increased. A mosaic floor has been laid in the church porch; an iron fence, specially designed for this purpose, has been erected on the two street sides of the church property; rolling glass doors have been supplied to connect the large parlors, which have recently been freshly decorated and, together with the auditorium, furnished with a new carpet.

Free of debt, with a beautiful house of worship, a growing membership and Sunday school, thoroughly organized for work, and with an emergency fund of about \$3,000, the

church looks forward to widening influence and power.

Church Extension at the Club

At the meeting of the Brooklyn Congregational Club last week, the principal speaker was Prof. S. I. Curtiss of Chicago Seminary. He told of Congregational church extension in Chicago, the methods employed and results reached. Mr. W. H. Nichols then spoke of churches which had been started by the local extension society, mentioning especially Bushwick Avenue, Flatbush, Richmond Hill and North New York. Rev. Messrs Chase, Liggett and Kephart followed, describing conditions in their churches. Dr. Lyman in the closing address said that there had never been a more promising time for church extension than now, that \$10,000 ought to be raised every year for this work, but that people were not supporting it as they should.

Money Galore for Education

Several large gifts to educational institutions in New York have been announced during the week. The Jewish Theological Seminary receives an endowment fund of \$200,000 from three donors, and is also to have a valuable library of Hebrew works, the collection of Judge Meyer Sulzberger of Philadelphia. The seminary is now on Lexington Avenue, but is erecting a new building on the upper west side, which it will occupy before the end of the year. Barnard College, which has been working hard to secure \$200,000 to secure a conditional gift of a similar amount, at the last moment received more than it asked and instead of \$400,000 now has an endowment of \$530,000. The Teachers' College, another department of Columbia University, is to have a gymnasium, for which \$250,000 has just been given. The donor's name has not been made public.

C. N. A.

Thank You

EASTER AND GOOD CHEER

The Congregationalist and Christian World celebrates the season by getting out a Good Cheer number. This is a happy thought, and it has been executed with admirable liberality and good taste. It is the best prescription we know of for exorcising all blue devils, and warding off dark views of man and life. Here are scores of short talks by men and women who take the hopeful, optimistic view of all the conditions and phenomena of these times, interspersed with felicitous quotations from the philosophers and poets of the past. It is an attack in force, under the banner inscribed *nil desperandum*, upon every sort of pessimism and discouragement affecting the souls of men and women whose faith in the triumph of right and goodness has grown faint. The cover, appropriately, is adorned with an excellent portrait of that great apostle of good cheer, Edward Everett Hale, drawn for this purpose by George H. Moulton. We cannot repeat the long list of distinguished contributors, but we recommend every one to whom the world seems to be in a dismal plight to get it and read it. It is a spring tonic for the disconsolate.—*Boston Herald*.

A "GOOD CHEER" NUMBER

This week's Congregationalist and Christian World is crowded with vigor, common sense and hopefulness. It was a noble thought—this Good Cheer number of The Congregationalist and Christian World—and it has been most admirably executed.—*Boston Journal*.

The Boston Congregationalist this week makes its issue a Good Cheer number, with abundance of the article supplied by all called upon to contribute to its pages. There is plenty of it to be had for the asking—and without—a fact pretty well understood in advance. The exploitation makes an interesting issue of The Congregationalist, let it be said.—*Springfield Republican*.

Strong reasons make strong actions.—*Shakespeare*.

Mellin's Food

children represent perfect and healthy childhood.

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD.

Mellin's Food Co., Boston, Mass.

We have no agents or branch stores.

New Summer Suits and Skirts

ALTHOUGH our prices this season are lower than ever before, our styles, materials and workmanship are better. We have always made the best garments possible, but every year's experience raises the standard.

Every garment is made to order, thus insuring the perfection of fit and finish. Whatever we send must fit and give satisfaction; if not, send it back, and we will refund your money.

Attractive Cloth Suits, in many styles and fabrics, \$8 up.

Silk-Lined Costumes, of excellent materials, lined throughout with taffeta silk, \$15 up.

Newest Cloth Skirts, \$4 up.

Fashionable Wash Skirts, \$3 up.

Rainy-Day Skirts, indispensable for wet weather, \$5 up.

Shirt-Waist Suits and Wash Dresses, dainty and fetching, from Paris models, made of new Summer fabrics, \$3 up.

Raglans, Rain-Proof Suits, Skirts and Coats, Riding Habits, Etc.

We Pay Express Charges Everywhere.

Catalogue and Samples will be sent free upon request; write today and you will get them by return mail.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, New York.

There is a great difference in gloves



The DUCHESS GLOVE

Is different from all other gloves in finish and in fit. Its celebrated maker has his own perfected processes of manufacture, which have never been duplicated.

Price for clasps, \$1.50; buttons or hooks, \$1.75.

Sent everywhere by mail. Postage 2 cents per pair.

CHANDLER & CO.

WINTER STREET - BOSTON

Kitchen Utensils

HAVING THIS TRADE MARK



ARE SAFE

We claim Purity and Safety, and substantiate this claim with Chemists' Certificates

By the Blue Label used only by us (and fully sustained by recent U. S. Circuit Court decision) pasted on every piece of genuine Agate Nickel-Steel Ware. Booklet showing facsimile of this label, etc., mailed free to any address.

Agate Nickel-Steel Ware is sold by the leading Department and Housefurnishing Stores. Leland & Grosjean, Inc., Co., New York, Boston, Chicago.

TEN DAYS FREE TRIAL
allowed on our bicycles. We ship on approval without a cent deposit.
1902 MODELS, \$9 to \$15
1900 & 1901 Models, best makes, \$7 to \$11
500 Second-Hand Wheels
all makes and models, good as new \$3 to \$8. Great Factory Clearing Sale.
RIDER AGENTS WANTED to ride a exhibit sample. Earn a bicycle & make money distributing catalog. Write at once for price & special offer.
MEAD OYOLE CO. Dept. 267 CHICAGO, ILL.

In and Around Boston

Professor Curtiss Heard Hereabouts

A large number of Congregational ministers heard Prof. Samuel Ives Curtiss of Chicago Theological Seminary last Monday morning give an interesting address on Sacrifice Among the Primitive Semites. He has made extensive studies in Syria among the Arabs and Syrians to discover their ideas of the meaning of the religious sacrifices which they make, which have been performed by their ancestors from ancient times. Professor Curtiss attended the Oriental Society, of which he is a member, in Boston last week; preached at Prospect Street Church, Cambridge, on Sunday; addressed the Anthropological Society at Harvard University on Monday afternoon, and spoke at the Cambridge Congregational Club in the evening. He has filled a number of other public engagements in this vicinity, giving to interested audiences some of the fruits of his investigations during his repeated visits to Palestine and Syria. The Revell publishing house is soon to issue a book from his pen on the origin of sacrifice.

Boston's Oldest Congregational Church

The First Parish Church of Charlestown, Rev. Peter MacQueen, pastor, is gaining steadily. Easter Sunday the congregation lifted nearly \$1,100, the entire indebtedness. Audiences range from 75 to 300 in the morning and 150 to 500 in the evening. Easter morning was said to have seen the largest attendance in ten years. Last Sunday seven new members were received, five on confession, making fifteen since Jan. 1. The Sunday school has increased thirty-three per cent., and there are eighty-seven new families to call upon. Such evidence of life and growth in this historic church is most encouraging.

A FIGHT ON

When You Tell People to Quit Coffee.

"At least 75 people among my acquaintances have been helped or cured by leaving off coffee and using Postum Food Coffee in its place," writes a little woman from Independence, Ia. "I will mention one case. Miss Cora —. I learned she was suffering from nervousness and constipation and went to call on her. Found her in bed, and she looked like a living skeleton, so wild and haggard that I feared for her reason.

I asked Cora if she was improving any. She said not but was gradually growing worse. The doctor was coming twice a day and giving her a powerful nerve. She said, 'I am so miserable that I tell you privately if I don't get better soon I will end it all myself some day.' I told her not to talk that way for I believed it was something she ate or drank that caused the trouble and she might get well by making a change in her diet. I told her my own experience in leaving off coffee when I was in almost as bad a shape as she, but as soon as I mentioned coffee I had a fight on my hands, for she insisted that coffee helped her and her mother backed her in it saying that it was 'the only thing she did enjoy' and 'she did not believe coffee hurt anyone.'

I talked with them a long time and finally got Cora to agree to let me make a cup of Postum Food Coffee for her supper. She was surprised that it was so good. Said she 'had heard it was terrible wishy-washy stuff.' I told her it was because they did not follow directions in boiling it enough. She promised to use it faithfully for two or three weeks and if she was not better I would admit that I was wrong.

I went to see her again in about ten days and Cora met me at the door with a smile and said 'Ada, your doctor Postum is the best doctor of them all. I can sleep all night, can eat heartily, and am growing stronger every day. Ma and all the rest of us use Postum now in place of coffee.'

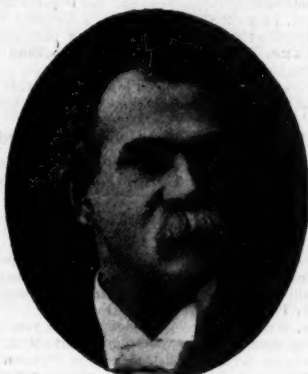
The facts are the girl was being actually poisoned to death by coffee. Cora has since married and has a happy home and you may depend upon it no coffee is allowed to enter there." Name given by Postum Co., Battle Creek, Mich.

Proposed New Building for Baker Church

This offshoot from Maverick Church, which for fifteen years—the first time as a mission—has worshiped in a building furnished rent free by the Boston City Missionary Society, wishes to erect a \$6,000 chapel. It has secured two adjoining lots of land, on which it has paid \$1,900 and has a mortgage of \$3,000, and has subscribed \$1,000 toward the proposed building. On the favorable report and recommendation of a committee appointed by the Congregational Church Union to investigate the enterprise, the union gives its indorsement and commends it to the sympathy and good will of the denomination.

A Twenty Years' Ministry to Seamen

Thursday evening of last week the twentieth anniversary of the settlement of Rev. S. S. Nickerson over the most migratory flock in Boston was celebrated in the chapel of the Boston Seaman's Friend Society, 287 Hanover Street. This ministry to seamen has been exceeded in Boston by only two, that of the famous Father Taylor, who preached forty years in the Boston Port Society's Bethel, and



that of Rev. Phineas Stowe, who was pastor of the Baptist Bethel twenty three years.

Members of the Boston Seaman's Friend Society, with many friends and patrons, attended Chaplain Nickerson's reception, and entered with enthusiasm into the spirit of the occasion. The chapel was elaborately decorated with flags and flowers. Congratulations and refreshments were followed by music and addresses by Dr. Alexander McKenzie, president of the society, and Mr. Samuel Usher, its vice-president, who presided. The speakers recognized the faithful and efficient service of Chaplain Nickerson during the score of years in which the work of the society has made marked progress, and congratulated him on the able and devoted corps of helpers without whose aid this success would have been impossible. Miss Georgia A. Perry was especially commended for her nine years' enthusiastic service as musical director, and Miss Mary E. Frink for seven years' excellent work as missionary. Missionary Fred P. Greenwood and Sunday School Superintendent George Masters have also been valuable helpers. The Woman's Seaman's Friend Society as auxiliary has rendered valuable aid. It is to hold its spring meeting in Mt. Vernon Church next Monday afternoon.

Sunday School Superintendents' Union

A larger attendance than usual of the Congregational Sunday school superintendents at Berkeley Temple last Monday night listened to addresses from Rev. Dr. Alexander Lewis of Worcester and Superintendent W. D. Fellows of Central Congregational Sunday School, Fall River. The top's was Achievements of the Sunday School. Mr. Fellows gave an account of the house to house visitation successfully carried out in Fall River a few months ago. The union unanimously named Rev. Dr. C. H. Beale as a delegate from Massachusetts to the International Convention to be held at Denver next June, and proposes to pay his expenses, at least in part.



Giant Flowering Caladium

Greatest foliage and flowering plant yet introduced. Leaves 3 to 6 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms, 12 to 16 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full perfection, 25c. each; 3 for 60c.; 6 for \$1.00 by mail, postpaid, guaranteed to arrive in good condition.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, profusely illustrated; Large Colored Plates; 128 pages; \$2.00 to any who expect to order. Many great novelties.

JOHN LEWIS CHILDS, Floral Park, N. Y.

PURE REFINED PARAFFINE

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake.

Sold everywhere. Made by **STANDARD OIL CO.**

1877 FOR 25 YEARS 1902

We have successfully treated all forms of

CANCER

Without the use of the knife. As a result

THE BERKSHIRE HILLS Sanatorium

has become the largest and most elegantly appointed private institution in the world for the treatment of a special class of diseases, and has no rivals.

All physicians are cordially invited, as our guests. Upon receipt of a description of any case of Cancer or Tumor we will mail prepaid and securely sealed, THE MOST VALUABLE AND COMPREHENSIVE TREATISE ever published on this special subject, and will give you an opinion as to what can be accomplished by our method of treatment, and will refer you to former patients.

DRS. W. E. BROWN & SON, North Adams, Mass.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

A Club Revived

The Congregational Club of Western Vermont, after ten years of vigorous life, has lain dormant for the last three years. A meeting was recently held in Rutland, at which papers were read by Rev. G. H. Beard on The Real Revival, and by Rev. R. R. Davies on Congregationalism past and future. After thorough discussion it was voted to revive the club; new officers were elected, and plans were started for increased usefulness.

Record of the Week

Calls

ARNOLD, SETH A., Clackamas, Ore., adds to his field Park Place and Elyville.
BEST, JOHN, Kenton, Mich., to West Chicago, Ill. Accepts.
CHEVIS, ERNEST C., Woden, Io., to Berwick. Accepts.
COOPER, SAMUEL B., Boylston Center, Mass., to First Ch., North Brookfield.
CRAWFORD, LYNDON S., Southwick, Mass., to Portland, Ct. Accepts.
DRAKE, U. S., formerly pastor Central Ch., Salem, Ore., to White Salmon, Wn. Accepts.
ENDERS, GEO. H., Pittsfield, O., to remain a fourth year. Accepts.
ESTABROOK, WM. A., Wilmington, Vt., to Second Ch., Amherst, Mass.
GARVIE, A. E., Montrose, Scotland, to the chair of systematic theology and apologetics in the Congregational College, Montreal.
GAYLORD, EDWARD D., Hartford Sem., to joint pastorate of Charlemont and West Hawley, Mass. Accepts.
GILPATRICK, HOWARD, N. Waterford, Me., to Hope, N. D. Accepts.
GOODWIN, GEO. K., Limington, Me., to Standish and Sebago.
HAGGBLOM, JOHN R., Chicago Sem., to Swedish Ch., Lake City, Minn.
HAYWARD, CHAS. E., Jericho Center, Vt., to Putney. Accepts.
JONES, MORGAN P., Marietta, O., to Paddy's Run, Shandon. Accepts.
JUNE, A. T., Etta, N. J., to Bethany Ch., So. Portland, Me. Accepts.
KRAIG, FRANKLIN W., Porter, Ind., to Roseville, Ill. Accepts.
MCDOWELL, HENRY M., lately of Norwalk, O., to Lodi. Accepts.
MOORE, ADNA W., Manson, Io., to Reinbeck. Accepts.
MOORE, GEO. W., Frostburg, Md., to remain the ninth year. Accepts.
REED, LEWIS T., Cummington, Mass., to Canandaigua, N. Y.
SARGENT, ROGER M., to Sedgwick, Kan., where he has been supplying. Accepts.
STANTON, JAY B., Glenwood, Io., to Fruita, Col., also to Cromwell, Io. Accepts the latter.

FOOD DOES IT.

Restores Health More Surely Than Any Medicine.

It is a short road to trouble when the food does not supply the right material to rebuild the brain. You cannot use the brain without breaking down small particles every day, and you cannot rebuild unless the food furnishes the right kind of building material, and that is albumen and phosphate of potash. Not such as you get from the druggist but such as Nature stores in certain kinds of food.

Grape-Nuts contains these particles and well defined results can be obtained from using the toothsome, delicious food.

A brain worker whose name can be given by the Postum Co., Battle Creek, Mich., writes: "Last Fall I got in a desperate condition through excessive mental work and lack of proper food. I was finally compelled to abandon all business and seek absolute quiet and rest in the country."

I had been under the care of a good physician for several months, but it seemed my food did not rebuild the brain tissue properly. I was on the verge of despair when I left for the country.

Down at the ferry I purchased an evening Journal and my attention was attracted to the headlines of a Grape-Nuts advertisement which read "Food Cure Nature's Way." I read it carefully and decided to give Grape-Nuts a trial, so next morning I went in on the new food and in two weeks' time gained 10 pounds and felt like a new man all over.

I candidly believe if I had known the remarkable sustaining power of the food prior to my illness I would not have needed a physician nor would I have been sick at all."

TAULBEE, JAS. M., N. Enid, Okl., to add Breckinridge.

Ordinations and Installations

ADAMS, JOHN, o. and i. Wilmington, N. C. Sermon, Rev. H. H. Proctor; other parts, Rev. Messrs. Orishatukeh Faduma and Prof. Geo. Woodward.
DORNAN, WM. W., i. Winthrop Ch., Holbrook, Mass., April 2. Sermon, Dr. F. E. Emrich; other parts, Rev. Messrs. H. C. Alvord, A. W. Archibald, D. D., C. A. Hilton, C. S. Brooks and C. F. H. Crathern.

Resignations

ANDERSON, EMIL A., Swedish Ch., Lake City, Minn. Removes to Sandstone.
BAIRD, C. STANLEY, Hannibal, Mo.
BATTEV, GEO. J., Farnam, Neb.
BLOOM, A. WILBUR, E. Troy and Lafayette, Wis.
JEFFERIES, John, Milford, Neb.
KEEDY, EDWARD E., Hadley, Mass.
PASKE, WM. J., asst. pastor First Ch., Montclair, N. J., has not resigned, but has been granted leave of absence.
ROSS, JOHN A., Hampton, N. H., to take effect June 30.
ROWLEY, R. AUGUSTUS, Supt C. S. S. & P. S. for Oregon.
RUSSELL, FRANK, Bible Normal College, Springfield.
SEARLES, GEO. R., Columbus, Mont., to give his whole time to Absarokee and the regions beyond.
SMITH, FRED'K C., Second Ch., Zanesville, O., to take effect May 21, after five years' pastorate.
WALKER, WM. H., Wilmette, Ill., to take effect June 15.
VROOMAN, W. A., Central Ch., Vancouver, B. C.
WALTERS, LUTHER M., First Ch., Fresno, Cal.

Churches Organized and Recognized

BALFOUR, N. D., March 23. Will be joined with Anamoose under the care of Rev. Wm. Griffith.
VELVA, N. D., March 23.

Personals

OLIPHANT, CHAS. H., Methuen, Mass., upon the completion of eighteen years' service, has been granted a three months' vacation, beginning July 1. The pulpit will be supplied.
RICK, WM. A., completed March 30 five years' service at Belleville Avenue Ch., Newark, N. J.
SCOVILLE, SAM'L, assistant pastor Plymouth Ch., Brooklyn, N. Y., is in the Presbyterian Hospital, Philadelphia, suffering from nervous prostration.

Stated Supplies

BROWN, CLARENCE T., Salt Lake, U., at First Ch., Kansas City, Mo.

Increased Salaries

BUELL, LEWIS F., Good Will Ch., Syracuse, N. Y., \$200.
GREELEY, LESLIE C., Middleton, Mass., \$100.
MARSH, ROBERT L., Burlington, Io., raised to \$250.

Anniversaries

CLEVELAND, O., TRINITY, the eighth.
NEW HAVEN, CT., FAIR HAVEN, the fiftieth.

Easter Offerings

OF LIVES

"First they gave their own selves to the Lord."

	Conf.	Tot.
Washington, D. C., Mt. Pleasant Ch.,	18	23
Fond du Lac, Wis.,	20	23
Syracuse, N. Y., Plymouth,	18	26
Dubuque, Io.,	—	33
Toledo, O., Washington St.,	15	33
Dodgeville, Wis.,	43	44
Los Angeles, Cal., First,	21	62

OF SUBSTANCE

Everett, Mass., First, to apply on mortgage, \$1,000	
Homer, N. Y.:	
For windows,	\$500
For current expenses,	1,000
For organ,	3,000
Allston, Mass., on mortgage debt,	\$10,460

Other Gifts

ATLANTA, GA., Central.—To the J. S. Green College. Demarest, \$902. This followed a subscription of \$10,000 for a new house of worship.
MANCHESTER, N. H., First Church receives these bequests: From estate of Allen Clapp, \$1,000; from Mrs. Elizabeth Prince, a former member, her residence.
CHESHIRE, CT.—The \$60,000 estate of Mrs. Ann Gaylord will be divided equally among the A. B. C. F. M., the A. H. M. S. and the A. M. A.



Malt Breakfast Food Is Nature's Food.

Most cereals taste flat and mushy. You soon get tired of them.

Malt Breakfast Food is different. It has the delicate, pleasant flavor of malt, and you will always like it.

It is made of the finest gluten wheat, to which is added Malt diastase. These are combined scientifically, and offer a food which is far more easily digested than any other food, and which contains the maximum of strength-giving nutriment.

You should give it to your children because it will make them hearty and strong, and they will always welcome it gladly.

You should eat it yourself, whether you are old or young, an invalid or an athlete.

It is an all-around food for everybody. It will be found particularly valuable for brain-workers and people who cannot eat ordinary food without distress.

If Malt Breakfast Food is a stranger in your family, write us and we will send you an order for a REGULAR, FULL-SIZE package from your grocer for free trial. Ask for our booklet, "BREAKFAST MENUS FOR A MONTH."

Malted Cereals Co.
Dept. T. - Burlington, Vt.

All the Virtues of Malt.
All the Strength of Wheat.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

WORLD'S GREATEST BELL FOUNDRY ESTAB. 1857.
Church, Peal and Chime Bells.
Largest Superior Copper and B. India Tin used exclusively.
Write for Catalogue to E. W. VANDUZEN CO., Buckeye Bell Foundry, Cincinnati, O.

MENEELY & CO. The World Famous BELL FOUNDRY
Watervliet, West Troy, N. Y. Only Highest Grade
CHIMES, PEALS, CHURCH BELLS, &c.
The Old Meneely Foundry, Estab. by And. Meneely, 1828.

CHURCH BELLS CHIMES AND PEALS
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

NEW CENTURY BELL
ARE YOU INTERESTED IN GETTING A BELL FOR YOUR CHURCH?
IF SO WRITE US FOR FREE PARTICULARS.
THE OHIO BELL FOUNDRY
208 207 LUDLOW ST. CINCINNATI, O.

BLMYER CHURCH BELLS.
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Obituaries

REV. GEORGE DUSTAN

Rev. George Dustan, son of Jonathan and Sarah (Morrison Centre) Dustan, was born in Lebanon, N. H., Nov. 26, 1825; was graduated at Dartmouth College in 1852, and at Andover Seminary 1859; was ordained and installed pastor of the Union Evangelical Church, Peterboro, N. H., Oct. 19, 1859, hold the pastorate most acceptably till his resignation after a little more than twenty-five years. He was dismissed Dec. 4, 1884. Mr. Dustan married Miss Lucy A. Marsh, only daughter of Rev. Joseph and Lucy Dana Marsh of Theford, Vt., Feb. 14, 1855, who died Sept. 14, 1882, aged thirty-one years. He married second Miss Sarah L. Nichols, only daughter of Deacon James and Adelaide Field Nichols, of Peterboro, May 4, 1864. Besides the widow two sons, Dana Marsh Dustan of Cambridge, and George Parker Dustan of Peterboro, N. H., and two daughters, Gertrude Louise Dustan and Grace Dustan Rawson, both of Hartford, Ct., survive him.

After leaving college Mr. Dustan taught some years in New Boston, N. H., and at McIndoe Falls, Vt.; was an excellent teacher—scholarly, kind, helpful, efficient, and respected by the whole community. While teaching in New Boston he became specially interested in religion and united with the Presbyterian church in that town. His pastorate in Peterboro was one of the most successful in the history of the New Hampshire churches. Two weak churches, the Presbyterian and the Congregational, came together in 1858, and under his most excellent and careful management became one of the strongest in the state.

Mr. Dustan might fairly be called a faithful man, true to the word, steady in work, with always a calm, watchful eye to the best interests of the church; was far seeing, judicious, wise and conservative in all his plans; was an exceedingly useful man in the town and in the vicinity, always giving the best and safest advice in any case of need. His influence was really on the right side. His work was of the kind to survive; and his record one of the best in the ministry of the state.

Mr. Dustan represented the town of Peterboro in the legislature of New Hampshire in 1870 and in 1871; was appointed by the governor (1870) trustee of the State Normal School. The funeral services, in charge of Rev. W. R. Cochran, D. D., a former pupil and brother in the ministry, were held in the Peterboro church, March 29, 1902, and his body was laid to rest among the loved people of his charge.

GEORGE C. BUELL

Died very suddenly at his home in Newton on March 17, Mr. George C. Buell, aged sixty-three years.

Thus passed from earth a good man whose life was full of "nameless acts of kindness and of love." Since early manhood Mr. Buell had held responsible business positions, proving his self-worth in the faithful discharge of the duties of individuals or of corporations.

The strength of this man lay in his deep religious life. He had a peculiar love for the Word of God, and quiet as he was upon most themes his life was unspeakably great truths of the Christian faith. His friends say his conversation gathered about them on the cars, as he came and went, as naturally as in the Bible class. Seventeen years of his earlier business life were spent in Middlebury, Mass., and here he was actively connected with the Sunday school of the Congregational church as teacher and superintendent from the first, and later served as deacon with rare fidelity and fitness of character.

A word of his spoken upon the 50th anniversary of this church, held two years since, reveals the spirit of his own life. "It is for us to perform our part in our own natural way, trusting God to be to us, in some way, to transmit good to others, for this is the glory of living." Those who knew him best in these later years of his membership in the First Church at Newton realized how truly he fulfilled these words, and while he shrank from public position he was ready in his own natural way to bear his part in the activities of the church and Sunday school.

He was twice married, in 1864 to Miss Mary Chapin Goodman and in 1861 to Mrs. Helen M. Pitts of Walpole, Mass., who survives him. Two children had been given and taken away, and although years had elapsed his thought of them seemed omnipresent and in this great sorrow his heart went out in love to all children whom he met.

He certainly had the spirit of a little child in the humility, the obedience and the trustfulness of his daily Christian life—and of such is the kingdom of heaven, into which he has already entered.

MRS. O. M. HARDING

Minerva Kinsman, widow of Deacon O. M. Harding, fell "asleep in Jesus" March 16.

Born in Meriden, N. H., in 1821, married in 1851, her mature life was spent in Lowell until 1874, when the family removed to Billerica. In both communities she has left a blessed memory. She gave the church her devoted service and was a trusted, helpful friend to her pastors. Her cheerful, restful spirit made life brighter for all who felt its influence. In a mark of degree she possessed the love which "suffereth long and is kind," which "envieth not," "vaunteth not itself, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness but rejoiceth with the truth." Her last days were passed in the home of her only child, Mrs. G. P. Greenwood of Billerica. Though at times filled with intense suffering, they were bright with Christian trust, enabling her to talk calmly of her wishes for the dear ones on earth and with joyous expectation of the meeting with friends gone before.

Earth's sunset was radiant with the glory of heaven's dawn.

We thought to weep but sing for joy instead,
Full of the grateful peace
That follow her release.
For nothing but the weary dust lies dead.

P. A. W.

MRS. O. D. FISHER

Mary Noble, wife of Rev. O. D. Fisher, pastor of Maverick Church, East Boston, passed away March 24 after an illness of a few weeks. She was born at Monroe, Me., and was educated at Monroe and Cleveland Ladies' Seminaries. The family removed to Olivet, Me., in 1870, where she became acquainted with Rev. O. D. Fisher, then a student in Olivet College, to whom she was married June 19, 1875, immediately following his graduation from Yale Seminary.

For ten years they lived in Cleveland, O., where Mr. Fisher was in charge of the Madison Avenue Church, and where their four sons were born. Mrs. Fisher was an ideal wife and mother, and the blessing of God was constantly upon that Christian home. In addition to her home duties she found time to enter lovingly and skillfully into the work of the parish; and the influence of her consecrated life became a powerful factor in the success of her husband in that important field.

The next three years were passed at Chagrin Falls, O., and here the eldest son, Carl Hertram, died. They then removed to Toledo, O., where for eight years in Washington Street Church they labored with remarkable success, erecting an elegant church edifice, and building up a strong and aggressive parish with one of the largest and best organized Sunday schools in the denomination. Here, with the growth of her sons towards manhood, her home duties being less exacting, her influence upon the

work of the church became still more apparent. Her conscientious faithfulness, winning ways and sweet sincerity were the admiration of all.

From Toledo Mr. Fisher was called to People's Church, Indianapolis, Ind., from thence after three years they removed to Maverick Church, East Boston. Here Mrs. Fisher has been abundant in good work, made most acceptable and effective by her loving spirit and marked devotion to the spiritual interests of the church. That she was universally appreciated and beloved was impressively shown by the number of loving tributes to her worth which came to the home during her illness and after her death, and which brought gratification and comfort to her husband and sons.

The funeral was held in Maverick Church and was attended by the clergymen of all denominations in East Boston in a body, by many clergymen from other places, and by a large concourse of people, all testifying to the sterling worth of her Christian character and her great value as a consecrated laborer for Christ in the religious and benevolent work of the city. The services were conducted by Rev. Drs. C. L. Morgan, R. M. Wallace, H. N. Hoyt and Ross C. Houghton. Her last resting place is in the beautiful cemetery at Cleveland, O., by the side of her eldest son.

She was really a model Christian woman; and in the home, in the church and in the community her name will forever stand for the highest type of righteous character.

R. C. H.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 14, 10.30 A. M. Subject, Some New Light on Social Conditions in Germany; speaker, J. H. W. Stuckenberg, D. D., LL. D.

PROVIDENCE MINISTERS' MEETING, April 14, Union Meeting.

MINNEAPOLIS MINISTERS' UNION, Plymouth Ch., April 14, 10.30 A. M. Subject, Religion and Immigration; speaker, Rev. S. M. Andrewson.

PILGRIM CONFERENCE, Hanover, Mass., April 15, 10 A. M. SUFFOLK SO. CONFERENCE, Second Ch., Dorchester, April 16, 2 P. M.

SUFFOLK WEST CONFERENCE, Berkeley Temple, Boston, April 22, 2 P. M.

WORCESTER NORTH ASSOCIATION, Gardner, Mass., April 22, 10.30 A. M.

WORCESTER SOUTH CONFERENCE, First Ch., Millbury, Mass., April 24.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, Fitchburg, April 30, 11 A. M.

PRESBYTERIAN GENERAL ASSEMBLY, New York, Fifth Ave. Presbyterian Ch., May 15.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Syracuse, June 3-5.

TRIENNIAL INTERNATIONAL SUNDAY SCHOOL CONVENTION, Denver, June 26-30.

AMERICAN BOARD FOR FOREIGN MISSIONS, Oberlin, Oct. 14.

ALL NEW ENGLAND C. E. CONVENTION, Boston, Oct. 14-17.

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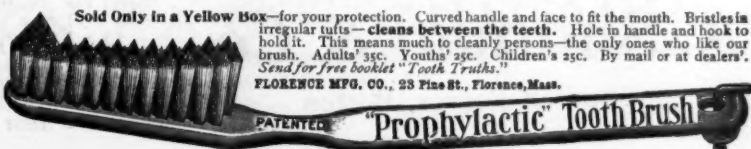
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